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(16129)



Robert Day, Jun.,
F.S.A., M.R.I.A.

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"This treatise is written in a very
pedantic Style, but many curious
Examples are brought forward and
illustrated by wood cuts spiritedly
executed.

"The original MS. of this curious
Work is in the Library of Christ
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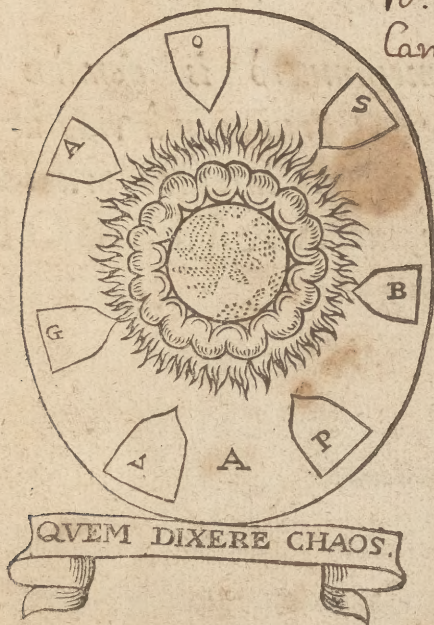
5/22/2003 SAK

THE ELEMENTS

OF ARMORIES.

By Edward Bolton.

W^m Cole Coll. Regal:
Cantab: A: M: 1745



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AT LONDON
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1610.

C. SALLUSTIUS
CRISPVS.

Verum enim uerò is demùm mihi
uiuere, et frui animâ uidetur, qui
aliquo negotio intentus, præclari fa-
cinoris, aut ARTIS BONÆ
famam quærit.

27111

17E

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TO THE RIGHT HONORABLE, HENRIE,
EARLE OF NORTHAMPTON, BARON HO-
WARD OF MARNHILL ; LORD PRIVIE
SEALE; LORD WARDEN OF THE CINQUE
PORTS; ONE OF THE LORDS, COMMISSI-
ONERS FOR THE EARLE-MARSHALSHIP OF
ENGLAND ; KNIGHT OF THE MOST
NOBLE ORDER OF THE GARTER : WORTHIE
OF ALL THE HONORS DUE TO HIGH
WISDOME, VIRTUE, AND LEARNING ; HIS
MOST HONORED GOOD LORD.

E. B.

Edmund Bolton.

WILLINGLIE , HUMBLIE , AND DESER-
VEDLIE , DEDICATETH THESE HIS ELE-
MENTS OF ARMORIES.

The Opinions , and Offices of
sundry choyce , and quallified
Gentlemen,friendes to the Au-
thor , touching these his *ELE-*
MENTS of *ARMO-*
RÆS.

A Letter to the Author from
the worthy, WILLIAM SEGAR Es-
quire, GARTER, principall King
of Armes.



YR, I haue viewed your Elementary Booke of Armories, and, in my poore iudgment, doe approue the same no lesse singular for the deuice, then generall for the matter, and absolutely the best of any in that kind. Your labours deserue encouragements by how much they are written freely, and ingeniously, and may be called as well the ALIMENTS as the ELEMENTS OF ARMORIES, for that they nourish the mind of the Reader with a profitable, and pleasing satiety of excellent matter. *Finis coronat opus*, Your good Wine needs no Garland. Yet because it was your pleasure I should deliuer you mine opinion thereof, I haue aduentured to say thus much. And with the same recommend my loue vnto you.

14. April. 1610.

Your louing friend

WILLIAM SEGAR, GARTER.

A Letter to the Author from
*the excellently learned in our Antiquities
and in all other humane literature* WIL-
LIAM CAMDEN Esquire, CLARE-
RENCEVX King of
Armes.

SYR, whereas your desire is that I should de-
liver my full opinion of your Booke which
you lately sent, and submitted to my cen-
sure. I assure you if my iudgement be any (which
I acknowledge to bee very little) you haue with
that iudicious learning, & insight handled ARMO-
RIE the subiect of my profession that I cannot but ap-
proue it, as both learnedly, and diligently discovered
from his first cradle: And could not but allow it, if I
were Censor librorum publicâ autoritate consti-
tutus, as you know I am not. Pardon me that I am so
breefe, for neyther my head, nor my hand can as yet
performe that which they should, and would, untill
the Almighty shall restore me to former (health) to
whose protection I commend you, and yours, resting.

11. Iunc. 1609,

Your louing friend

WILLIAM, CAMDEN, CLARENCEVX.

A LETTER TO THE AVTHOR
FROM HIS LATE DEARE FRIEND
the Graue, and Courtly THOMAS BEDING-
FIELD Esquire, late Maister of his Ma-
iesties Tents, and Toilez &c.
deceased.



YR, your ELEMENTS of ARMO-
RIES, I haue seene, but censure
them I dare not: Blinde eyes
can iudge no colours, and ig-
norance may not meddle with
excellent conceit. This only: I
will admire your VVork, & wish
you to proceed. If you permit these discourses
to wander abroad, they shall meet with more men
to maruail, then vnderstand them. That is the
worst: I returned them in haste; fearing to foule
the paper, or iniury the Inck.

From Clerckenwel.

27. Mar. 1609.

Your very louing friend
THOMAS BEDINGFIELD.

Postscr.

SIR, if you adde, or write more, I pray you make
me a partaker. I say with PETRARK.

Stanto non satio mai.

A LETTER TO THE AVTHOR,
from the learned young Gentleman. *I. B.*
of Grace-dieu in the County of LEICES-
TER *Esquier.*



YR, I haue here with many thanks returned to you, your profound discourse of the ELEMENTS of ARMORIES, which I haue read ouer with great profit, & delight: for, I confesse, that till now I neuer saw any thing in this kind worthy the entertainment of a studious mind, wherein you haue most commendably shewed your skill, finding out rare, and vnknowne beauties in an Art, whose highest perfection, the meanest wits, if they could blazon, and repeat Pedigrees, durst heretofore (but shall not now) challenge. Our sight (which of all senses wee hold & dearest) you haue made more precious vnto vs, by teaching vs the excellent proportions of our visible objects. In performance wherof as you haue followed none, so haue you left it at a rash, and desperate aduenture for any to follow you: For he, that only considers your choice copie of matter without forcing, will find it an hard task to equall your Inuention, not to speake of your iudiciall Method, wherein you haue made your Workmanship excell your Subiect, though it bee most worthy of all ingenuous industry. Beleeue me SYR in a word, I cannot but highly admire your attempt so wel performed, and among many others will be an earnest furtherer of that benefit, which this dull age of ours (in this our country, carelesse of al but gainful Arts) claimeth at your hands. In which hope I rest.

29. Nonemb. 1609.

Your most louing friend

JOHN BEAUMONT.

A

H. C.

To the Gentleman Reader.

I*F thou desire to knowe the reason why,
Thou doo'st in Sheild the Armes of honour bear,
This Booke will say that they by nature were
The HIEROGLYPHICKS of Nobility.
It shewes beside, how Art doth beautifie
what Nature doth inspire, and how each-where
All Arts conion'd in this Art do appeare,
By structure of a choyce Phylosophie.
GEOMETRIE giues Lines in ordred Place,
Numbers ARITHMETICK, and thou may'st see
How all in OPTICK Colours honour thee.
But since that Virtue which adorn'd the race
From whence thou did'st descend was ground of al,
Haue care to follow it, or all will fall.*

M^r. HUGH HOLLAND

To his learned friend M^r. E. B. the
Author vpon his ELEMENTS
of ARMORIE'S.

MY maister CAMDEN, sacred King of Armes,
Who bounds with heau'n, aswell as sea our soile,
So praised and so praised bath thy toyle,
As here no need is of my sorry charmes.

To boast it though, my braines APOLLO warmes,
Where (like in IOVE'S) MINERVA keeps a coile,

Yet I a Drone shall but thy Hony spoile,
Thou art the * Maister-BE of all the swarmes.

Deepe is his indgement, spacious is his witte,
And high his fame that can in Armes enfold

What eyther Sea, or Land, or Heauen hold:

Philosophers are in a greenous fitte

To see (whilst Enuy doth with Reason Storme)

New ELEMENTS, new MATTER, and new FORM.

* E. B. per
Anagrama-
tismum vel
Metathesin.

Another of the same by *Apostrophe* to PHOEBVS,
finishing in a symbolically allusion, to the
most noble Earle of NORTH-
HAMPTON.

ON, bolt-on PHOEBVS, *spend thy golden Shafts,*
And guild these Papers with thy glorious rayes:
Crown euery leaf with leaues of flowring Bayes,
And crown the Author with thy laurell grafts.
They treat the mystical'st of generous Crafts,
That shewes what Arms were borne in Antique daies,
By whom, & where, why, and how many wayes,
On Sheilds, and blades not set in dugeon haftes.
Thou, & MINERVA grace them in the sight
Of that great Lord, whose iudgment they rely on,
For as no Eye dare face thy glorious light
When as Thou reignest in the golden Lion.
So dare no Curre against them ope his Iaw,
Once seif'd into the SILVER LION's Pawe.

The Author

To the generous, and learned READER.



N foure bookes it seem'd to mee, that the matter of *Armo^ries* (neuer as yet delineer'd in the better, and remoter parts thereof, but even untill this day (for ought that ever I could gather to the contrary) remaining altogether vntoucht) was aptly (as in a *PANDECT*, or *DIGEST*) comprehensible. And those *Foure* (as I conceiued) might bee these :

- | | | |
|-------|----|------------|
| | 1. | ELEMENTS. |
| Their | 2. | FABRICK. |
| | 3. | MYSTERIES. |
| | 4. | VINDEX. |

1. *The ELEMENTS* teaching the simple, abstract, pure, and remote materials, and causes of *Armo^ries*, of which (as words of letters) they consist.

2. *The FABRICK* teaching the putting-together of those Elements, and how they constitute *Armoriall* bodies ; with other speculations proper to the compositiue part.

3. *The MYSTERIES* teaching what those *Armoriall* bodies so constituted do purport, meane, or signifie ; all cleared with *Rules*, and *Examples*.

4. *The VINDEX*, *Affertor*, or *Champion*, teaching how this *PHILOSOPHIE* may bee freed from contempt, and who is truly *Noble*, and worthy to bee honored with *Armories*.

But, generous, and learned Reader (for to such onely doth this part of humane letters appertaine) of those foure in proiect (through manifold *Inter-turbations*) there is only, and scarce performed vnto thee the first: *The Elements of Armo^ries* ; which here thou hast.

My farther scope, and counsels thou shalt bee priuie vnto, if thou make the tenth Chapter of the Booke worthy thy thorough-view; whether I transmit thee. Onely I must not here forget, that (without respect to my priuate) I haue, vpon occasion in all the course of my present youth spent much time, and coyne, to view in person the chiefe places of ENGLAND, and IRELAND, to conuerse the better with our Antiquities in that kind, as well to perfect thereby mine owne speculations, as that I might (whē opportunity would) deliuer vnto thee things certain & pure, without abuse, or innouatiō.

Other things briefly to præmonish thee of are these.

1. That a competent Reader cannot lack so much language as may serue to interpret betweene him-selfe, and some few harder words, or places in the Booke.

2. That language onely, or common diligence can make no Armoryist without Genius, and a Maister.

3. That the way to learn excellently, is to beleene excellently, for a meane conceit of a profession begets but a small proficiencie.

4. That in the deliuey of Elementarie matter I haue, for thy cause, rather vsed interlocution, then set, or continuous speech, as more apt to enter a Learner, for whose cause also at the end of the Booke are annexed sundry Tables.

5. That at the first reading to lay them downe, or away, either as too hard, or as now too stale, doth argue alike vanitie, the one of too much abiectiō, the other of too little stedfastnesse.

6. That if thou wilt vse the pleasant objects, and condimentall parts thereof to relish, and draw-on the rest the better, thou holdest the right Rule of profiting thy selfe.

7. That all is properly meant, and written herein to them that are filij Artis, and willing to coöperate with the fauour of the Armoriall Muse.

How thou (my READER) doo'st in present thinke of Armories, and what minde thou bringest with thee, as I know not, so (how soeuer) I may yet say a little in this place, notwithstanding that which is spoken throughout my whole Booke,

to the same purpose, considering the generall state of opinions touching them, that thou maiest the rather be induced to thinke thy diligence in perusall of the whole, not ill-employd; or I, in thy riper, and sounder iudgment stand the more iustified, or at leastwise the lesse condemned for having taken so much paine to pleasure thee.

Armories therefore occurring euery-where, in seales, in frontes of buildings, in utensils, in all things; Monarcks using them, mighty Peeres, and in briebe, all the noble *tân maiorum, quàm minorum gentium*, from Cæsar to the simplest Gentleman, yet all of them (for the more part) most unknowingly, very few (euen of the most studious) do sildome goe any farther then to fill up a wide Wardrobe with particular Coates: whose zeale notwithstanding is worthy to know the better things thereof: that other beeing no more the thing, then bookes not understood are learning.

For in them (I may without racking the value affirme) are all the Thems, and Theorems of generous knowledges, from whence doth breath so sweet an aër of humanity as thy manners cannot but take, and mix thereby with true gentility, and noblesse.

The outward parts of her palace are beautifide with infinit objects full of all variety & comlinesse: the walks, & mazes which she vseth are those enwrapped circles of ingenuous sciences which the learned do entitle *CYCLOPÆDIE*: her Presence, and most inward retirements haue all the most CHRISTIAN, Heroick, and Cardinall virtues, & for Handmaidens excellent affections, without which the arguments, & externall testimonies of noblesse are nothing worth.

Hee that in the trust of any auditories ignorance, or baseness (shall say, All this is vaine, must be answered, that this is no otherwise vaine then as *Omnia vanitas*.

In any other good or honorable sense thou canst not (I thinke) but confesse that Armorie is a Maiesty worthy thy seruice: wherevnto if names of men, rather then things themselues can perswade, thou canst not bee unknowing how many of our late, and presently both greatest, and wisest haue heretofore, and now in present doe honor it.

*Neither doth She want her part also in our Cōmon-weale,
and they, who sit chiefe in the primum mobile of state, be-
thinke themselves, how to enlighten BRITAIN with the
beams of restored Honor.*

*To preöcupate more satisfaction till thy minde bee far-
ther knowne, were meerely for me to divine of obiections, but
when thou expoundest thy selfe unto Mee, thou shalt be most
assured of my farthest diligence to keepe thee Mine.*

FARE-WELL.

THE ELEMENTS¹ OF ARMORIES.

The Contents.

1. *The conference betwecne two Knights, Sir EVSTACE, and Sir AMIAS, begun by Apostrophe.*
2. *The motives thereof.*
3. *Single coates, and their Elements the matter.*
4. *VLTSES taxation of his Antagonist proper to our ignorant Gentlemen.*
5. *The Maisters high perswasion of the studie.*
6. *Wisdome in it.*
7. *Marbles, coynes, characterismes, Hieroglyphicks, and the like, not so worthy of obseruation.*
8. *The Maister giues his lawes of hearing, and is ended with for a familiar method.*

CHAP. I.

EVSTACE.



Vt Sir, the happy confederacie of fit time, and place with my desires, hauing brought you into those straits out of which there is no euasion, saue onely by the abrupt of discourtesie; I must briefly presse you concerning the ELEMENTS

of ARMOIRIES.

A. I perceiue you are loth (good Sir EVSTACE) to be any longer ignorant.

E. How can I choosc but bee very loth, hauing accidentally the other day seene at your hands a sample of the ware, and since found it full of rich

B

metal,

metall, and not to bee base Marckasite, or stufte vnworthy the garnish of honor: as also no lesse, for that now I can neuer close vp a letter, but my very seale, though dumbe, as it is, vpbraids mine ignorance, wherein when I behold mine Ancestors peculiar coat of Armes, I must confesse they haue left me that, by which though I claime to bee a Gentleman, yet neither know I what it symboliseth, nor out of what ELEMENTS, reasons, or grounds of Arte, (your promised and singled vndertaking) mine or the like are composed.

A. And what though you know not?

E. Mary, I might very well resemble my selfe to one of those blew-gown'd Targat-bearers, who in LONDON vpon their Lord Mayors day, beare shields of Armes, with as little knowledge what they are, as proprietie in them: standing dully thereby (as hitherto I haue done) within full distance of that scorne,

—neque enim clypei calamina norit,

where-with the prudent GREEKE taxed his Antagonist, in the strife of ACHILLES shield.

A. Some-what you say now Sir EVSTACHE: and as for mee, my youth, and leisure haue euer, I must confesse (to deale ingenuously with you) been taken with the study, as with that which seem'd, euen at first, the proper of noblesse, but afterward, of wisdom also. Which speculation, as ordinary diligence can hardly reach vnto, so yet, if it shall not be found eccentricke to the Philosophers greatest circle, but mouing vpon the self-same axell with vniuersall knowledge

knowledge(I will not say comprehending it) neither may the speculation before-said seeme illusiue, nor hee, who neglects their deeper sense (seeing armes haue their certaine principles, method, vse, and theorie)and yet will challenge the honorable right of bearing them, disdeine to heare with the same Antagonist,

Postulat ut capiat qua non intelligit arma.

E. It can therefore be no vniust complaint, that no man hath hitherto handled this whole argument according to the dignity, as if the fate thereof, and of our countries Historie were the same, which as yet hath found no Muse.

A. An hard fate, you will easily confesse.

E. A very hard, and very vnworthy. If therefore I can be content for the antiquities sake, to pore on a coine halfe-worne out, or (for like reason) on a Marble, where (though the letters were whole, and vnde-faced) yet the antique character would make it hard to read, why not then as soone on the Hieroglyphicks of armes, seeing armes, or armoiries, are no lesse properly the cypher of true Armorists, then Hierogramms of the ÆGYPTIAN Sages?

A. True.

E. So shall it be my contentment (gentle Sir AMIAS) to obtaine by your friendship, the lustre, and aduantage which knowledge giues to them that haue it, aboue others.

A. Yet so, as still I submit my selfe, and iudgment to theirs, that are indeed true Maisters of this mysterie. Onely looke not heere in the prooffe of doctrines for vouchmētts of many authors (which are but

as rubs in a familiar discourse , and the proper ambition of Schollers) but rather in a place by themselves , if need require heereafter. For, seeing you will needes draw mee into this new , and perilous Sand , you are not as yet to hope any higher privilege then as of a puny auditor , *whose chiefe part is to beleue*. How-beit (not altogether to tyrannize your obedience) take vnto you the liberty of demanding, and , where I chance to bee Magistrell , rest assured, that it is far from imposture in me , or wilful negligence. Although you might looke that I should perhaps haue bene more exact , and punctual, had I made it the maine of my course, and not Pargon, Landskip , and By-worke onely ; but much more , for that misdoubting my youth , and iudgement, I had laid the thought thereof aside for the ninthe yeares censure. A rule not lesse important, and necessary for him that shall dare so high , and new a way in this kinde , as for those who meditate matter for eternity in Poems.

E. I accept the law you giue. Neuerthelesse, though it bee not a Schollers office to prescribe a method to the Doctor , yet, because it is a principall rule of *Decorũ* to speake to the vnderstanding of the party , and I knowe best what sutes my selfe ; vse I pray so meere a catechizing method , as if you would instruct mee how to spell the crosse-row of Armes, for perhaps it may doe good the rather.

A. I am not affraid least my playnesse may be called insufficiency.

The contents.

2. *What the Maister understands here by Armoiries, and Gentlemen*
2. *Of their supposed first deuifers.*
3. *That in God only their originall is to be found.*
4. *The notion of ensi^gnement naturall.*

CHAP. 2.

EVSTACE.



Hat therefore meane you by Armes?

A. Such painted, hereditable, and Armoriall marks, as by which Gentlemen are know ne, first from the ignoble, and then one from

the other.

E. Why say you painted?

A. Because colors giue them life, and they seeme not alieue, but (like the PROMETHEAN man of clay) both blind, and dead as it were, till quickned with the light of colours, as the other with fire from heauen.

E. Why hereditable rather then hereditary?

A. As wel for that those Armoiries which ar of the first bearing, as those which escheat, or are buried with the Owners for want of heires, are not hereditary, though both of them are hereditable: For they of the first sort came not from Ancestors, and yet may descend, (that is, may be inherited, if the prime archieuer, or purchasour haue a lineall successor) &

if the other do not descend, it is only through a faile, or fault in the bearer : But, how-soeuer, if they answer not the rules of Armory (a word of large content, and comprehension) and that also with such Analogie as the qualities of circumstances do require (in which the reason of bearing liues, and whereof the skill is properly an appurtenance of symbollicall phylosophy, which handleth the causes and misteries of Armes) all the rest are nothing.

E. Who is then your Gentleman?

A. Simply, and onely for the present, the lawfull bearer of such markes, or tokens of Noblesse,

E. Who first ordayned them?

A. Meane you what man, or woman?

E. I doe.

A. You think that thing is knowne to Heralds, or to Armorists, but I suppose it is not. For, neyther OLYBION, nor ASTERIAL, nor any such cloud-borne creature euer did, as I conceiue, ordaine them. Although, I cannot be ignorant, that the glory hereof is giuen by HERODOTVS to the CARES (people of ASIA the lesse) by others to the EGYPTIANS: but both, with like proof, as the inuention of letters to the PHOENICIANS, vnlesse wee confesse them more ancient then the HEBREVVES.

E. Indeed the Chiefes, and, as they are called, *Coryphes* in euery profession, are commonly blazed the founders, as ATLAS in Astronomy, *ÆSCULAPIVS* in Medicine, whose only fortune it was, to com after their fore-fathers obseruations, with better'd wits, and more dilligence. When as indeed, Sci-
ences

ences haue their foundations in nature, and neyther growe, nor decrease, but onely to vs, to whome time, and obseruation doe vnlocke them.

A. Be that as it will, or may, I, for my part, know not him (to speake after my manner, that is, plainly) who first bare Armes (to vse the vulgar word) nor doe I acknowledge any primary author, but in almighty God, the Prototypon', Arch-type, or original paterne.

E. No? how then?

A. Had Armes, or ensignes (like Heresies, or some mechanical crafts, as printing, and artillery) any first certaine author, it were a plaine demonstration against their primæuity; but, if you wil haue me declare my selfe, my opinion is, *that the notion of en-
signement is vniuersal, and natural*, and that vse in warre did first deduce, or communicate distinguished sheildes, from that notion, & (after bloody warre) that ambition, to retaine in peace the honors, gotten by Armes, might take them downe from their triumphant Tholes, and sacred Trophæes, and so conueigh them to posterity; the sonne, holding him-selfe, no lesse the heire of his Auncestors glory, then of his name, and lands, by which, thinges haue in time growne so exact, and complete, as now wee see.

E. Your opinion leads mine, though it seemes you straine the word *Armes* beyond the proper vse.

A. To march strōg toward my Iustificatiō, I therefore

added *Ensignement*, or *Ensigne*, which comprehends the other, being in it selfe equiuocall to armories, and all other notes of nobleſſe, honor, or præeminence.

E. So as you would bee thus vnderſtood, that *Enſignes*, or *Enſignement*, began with the creation of things, and that the notion is imprinted in nature, though the whole uſe, and limitation (as to the purpoſe of our preſent Armories) bee not.

A. You haue taken the iuſt height of my meaning.

The Contents.

1. *The knowne uſe of Armes, as antient at leaſt as MOSES.*
2. *Vnknowne to the Maiſter, by what degrees they came to their preſent excellence.*
3. *Not very much to bee found of them in remotest antiquities.*
4. *The Maiſters opinion of ſome ſhields in the famous old Poets.*
5. *About the time of CHARLES the Great, they began to take a rule, and in theſe later ages perfection.*
6. *The Fucus, and vnſure głoſſe of doubtfull, or forged antiquities diſauowed.*

CHAP. 3.

EVSTACE.



Rines then, euen in our ſence, haue beene of long continuance.

A. They haue: for they who, out of ſingularitie, or waxen ſeales about the NORMAN conqueſt, argue

to the contrary, doe make their flight but with
I C A R V S wings.

E. When began they?

A. That also is to mee vnknowne, but the eldest,
and best record of their generall vse, is in the sacred
stories written by M O S E S. But I can aswell show
the growth of a flowre, or the instances of motion
in the shadow of a Diall, as sodeinly how, or when
they came by degrees to the present magnificence,
and flourishing estate wherein they are.

E. Hath the encrease beene so insensible?

A. The want of written monuments makes it
seeme so.

E. Certainly, the G R E E K E S, with whom hath bin
the vniuersall Staple of antiquities (for, as for the
L A T I N S (who but as it were a while since came to
be learned) they haue not much, and the S Y R I A N,
C A L D E A N, and more profoundly learned Æ G Y P -
T I A N (as the people, among whom the H E B R E V S,
Gods owne Scholers, dwelt) haue little obuious) do
heere, and there, make famous commemoration of
Shields, and Crests.

A. They do. But those deuises were, for the more
part, arbitrary, not armorially formall. For, neither
had A C H I L L E S shield in H O M E R, nor that more
artificiall one (if it bee lawfull to commit two such
Poets together) of Æ N E A S in V I R G I L, any thing,
almost, of that which Armorists call a coate, and
whereof we entreate, but were rather, certain places
of Art, for disposition, & conueiance, where the Po-
ets tooke occasion to vtter some maiesticall inuenti-
on, by way, either of abridgment, induction, recapitu-
lation,

*Henrichs Aus-
says say some.*

tulation, or the like. Nor let any one imagin, that **AGAMMNON'S** deuise (or other described by **HOMER**) was precisely a faire coat of armes, vnlesse you would take some one, or two principall things of many; and the like is to bee said of those in **VIRGIL**. Neuerthelss their examples do strongly conuince the antiquity, or antienty of armes, which from the time of **CHARLES** the Great haue both growne more familiar, & by industrious men from time to time (the care of **CHRISTIAN** honor then most flourishing) beene refined, lawes established for their due bearing, and finally augmented with obseruations, applied to the seuerall dignities of seuerall persons. So that now I see not why wee should not thinke them absolute in all their numbers, as one of the things (among very few) referu'd to bee finished in these our daies.

E. The common opinion is, that armes had a more certaine beginning.

A. Perhaps so; for there are not wanting, who do say that almost before the flowd, such a Prince, commonweale, or Kingdome bare such, and such a Shield, or painted Symbol. In so much, that I, for my part, haue euer look'd, when on a sodaine these marueilous men would as readily tell vs what armes, or badge **NOAH'S** Arke it selfe did carry in the sterne, as we out of the Acts of the Apostles written by **S. LVKE**, can informe our selues what name the ship which transported **S. PAUL** was known by. And albeit I am exceedingly farre from dishonoring, or from not zelously honoring, any venerable monuments of wit, or antiquity, yet am I as far from pro-

miscuous

miscuous subscription to vncertaine glosses, or of vouching them to make a *Fucus*.

The Contents.

1. The maister is necessarily drawne backe to demonstrate that the notion of Ensignement (true fountaine of *Armoiries*) is naturall. 2. Scene in the beauens and countenances of men. 3. Proued in natures owne practise, marking out her chiefe workes with notes of noblesse. 4. Examples, *ALEXANDER* the Monarch, *OCTAVIUS CESAR*, and our souereign, King *JAMES* himselfe. 5. Their native markes. 6. Instinct, and common notion causes of like armes to *TYDEVS*, and *MIRAMAMMOLINE*. 7. The like of *CASPAR*, and *BALTHASAR* two of the Mages, or Kings in *S. MATHEWS* Gospel.

CHAP. 4.

E. May I belecue that armes and ensignes, and the notion of ennobling by notes is vniuersall, and so, primarily founded in nature?

A. I intend not, as I said before, to encumber the leuell of my present way with many proofs; and yet it should seeme, like one of the incredulous, you craue a signe. *ELEMENTS* are the pole-star of my voyage; *ELEMENTS* the subiect matter of my discourse, and you may safely, in the meane space, beleue.

E. Yet a slight tast of this truth would do well.

A. Whatsoeuer is vniuersally so taken vp, as that it is found, and practised (at leastwise in proportion to their knowledges) among all nations, as well ciuill as Barbarous, that (vndoubtedly) hath foundation in nature, and therefore ennoblissement by external notes

as well as embasements, or brandings: For of contraries the reason is the same.

E. Your antecedent is granted, *but, that ensigment is vniuersall, and the notion thereof* (true fountaine of armories as you pretend) *naturall*, which you assume to prooue, how doth that appeare?

A. It will appeare as soone as you but cast your eye (though with-out enlarging spectacles) vpon the goodly booke of the world, the noble creatures wherein are admirably distinguished, with signes of that nobility. The heauens haue their ensignes, and notes, their colours, and charges, and of them some apparently more excellent then the other: And (not to make an exact enumeration of parts) doe but behold the countenances of men, how, like to seuerall coates of armes, by complexion, lineament, and a thousand alterations of aspect, they are diuersifi'd, and that with degrees of dignitie, one from the other. *Nature her selfe*, for farther confirmation, shall present vnto you figures, wrought by her own hand, and penicill, as marking out by them her cheife Maister-peeces. For, of what other sort are (I beseech you) the genitiuall notes printed vpon some supereminent princes in their mothers womb? ALEXANDER the great was borne with the impressi- on of a Lion, if I mistake not the figure: Nor lesse to bee admired was that, which SVETONIUS writes of OCTAVIUS CESAR, vpon whose brest, & bellie

Genitiua nota.

as he calls them, were so dispeirft, as they imitated, both in their order, and number, the stars in the cele-
stiall

stiaſſ Beare. But I were too inofficious, if I ſhould not here remember our own moſt renowned King, with thoſe two, the principall Maieſties of the former worlds, for ſo much as, vpon him alſo, the figure of a Lyon was alike naturally ſet.

E. Wee haue heere (in mine vnderſtanding) natures Heraldry in her owne works.

A. Which workes as ſhe hath thus ennobled, ſo *Common notion* (deriued out of her) taught TYDEVS (if I miſ-remember not his armes in *ÆSCHYLVS*) and MIRAMAMMOLINE, a King of MOORES

TYDEVS

MIRAMAMMOLINE.

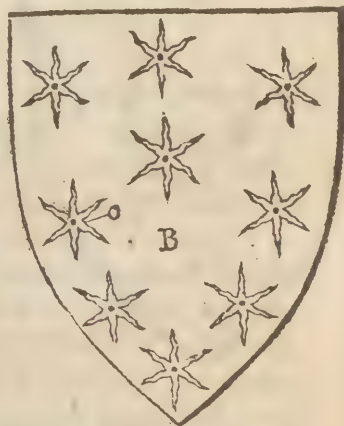


(if SPANISH Heralds ſay true) to beare, in their ſeuerall ſheilds, the reſemblances of the ſtarry firmament with ſlender variations: Though men ſo far

in sunder as **THEBES**, and **TOLEDO**, farther in time, farthest in knowledge one of the other. Their countries, their languages, their religions, their habits, their manners, (the one a **GREEK**, the other a **BARBARIAN**) beeing most discrepant. Which effect of *Common notion* (hauing so celestial a paterne) is the more to bee wondered at, if two of the Kinges (commonly called of **COLBIN**, for that belike their reliques are there) who guided by the orientall starre came to worship our **SAVIOVR IESVS CHRIST**, bare the like arguments in their sheildes as **VIRGILIUS PICTOR** the Norim-

CASPAR.

BALTHASAR.



berger, in his booke of printed scutcheons beares vs in hand. The pictures of which (more for pleasure

pleasure in the variety , then for any canonicall proöfe , although I neyther can , nor doe disproue them) I haue heere bestowed vpon you. And thus much credit besides , must I needes doe this tradition , that in the most noble mother Church of our nation, CANTERBVRIE, you may vpō a wal, on the left hand, as you enter into the North Ile of the first Quire , behold in uery ancient worke, two armories like to these, plainly painted in the Banners of those Kinges, where the whole story of their comming to adore our LORD, then newly borne , is pourtraid: which doth sufficiently discharge that *Norimberger* from hauing first deuised them , those paintings beeing vndoubtedly far older then his Grand-great-grand-father.

The Contents.

I.

The state of things, in their first rudenesse, surest Test to try the former proposition. 2. The necessity shewes their vniuersality. 3. How far we are to extend the word barbarous in speaking of the BARBAROVS, or SAVAGES. 4. The Analogie of outward distinctions, with the persons by them distinguished. 5. Names among the BARBAROVS. King HOLATA OVTINA his distinctive notes. 7. The Nobles of MEXICO. 8. A secret fountaine of true Armories.

CHAP.

EVSTACE.



IF I saw the *use vniuersall* I could not but beleuee that the *Notion were naturall*.

A. The *uniuersality of the use of Ensignements*, or of *ennoblishing by outward notes*, is not hardly proued. Let the ciuil worlds, and people passe, as in the which it may truly be obiected, that there (like other ornaments) they might be perhaps excogitated, and reflect wee but vppon *Tramountain* antiquities, or the state of people, and things such as they were in their first rudenesse, as the surest Test, and Touch to trye this proposition by, nothing then will wee bee more demonstrable. For, from pole to pole, and ouer the whole globe ordaind for the dwellings of men, no people is so forlorne, which affords not prooffe to this point, nor that as it were by a contagion, or taking from one and other, but meerely out of *Common notion*, which concluding the necessity of outward distinctions (for how otherwise shall the Soueraigne bee knowne from the subiect, or one worthy subiect from another? & my hope is that no man will be so super-paradoxall, as to deny a subordination in nature among men, and differences of degrees, and states, as there are of use, and merit) by that *Naturall light* disposeth of those shapes which imagination tendreth for vsfull, and that

that also with some Analogy betweene the quality of the person bearing, and the ensigne borne. For when wee talke of Barbarous nations, no man of any iudgement depriues them of their resonable part, though they want elegancie, and ciuill formes, or knowledges. This therefore being a matter falling necessarily into common sense, and vse, hee were very vnmindefull of the honour of our creation, who shold imagine that any people (how brutish soeuer) could be without *ensignement*, & *seuerall externall notes*, and those also (out of the same naturall ground) not wanting the Analogy, and proportion whereof wee formerly spake. Which wee may gather by the names among the sauage INDIANS, those of their Princes, and peers being found to beare lofty significations, but the vulgar not so. And so farre forth doth nature instruct men to be obseruant hereof, that the very CANIBALS (Anthropophages, or Men-eaters of AMERICA) are called among theselues by the names of cruel beastes. Hence it is that you shall not truely read, or heare, that among any barbarous, the Lions skin, or like spoiles of the nobler creatures, are the indument of an ordinary groome; or that euery common soldier doth weare such feather, colour, or other distinction with those of prime quality. So, HOLATA OV-TINA (interpreted (I thinke) King of Kings) in FLORIDA was painted red, and none but he were so coloured, saue onely some such choyse young soldiers as were of principall agility. Common sense tells the rudest nations, that names of high

signification (such as glorious starre, light of the world, lamp of glorie, or as of ther Gods themselves, as was vsed in MEXICO, where all the noble had denomination of some one, or other of their Idols) do no way sort with a worthlesse groundling, or ignoble companion. But of this (as a secret fountaine of true Armories, and not the least mystery in the wisdome of nature, taught vs in *Symbolicall Philosophie*, in which the matter of armes is truely comprehended) elsewhere. Hereby it is (as I coniecture) cleared, *that the notion is vniuersall*, and therefore *natural*, and againe (turning but as it were the tables) *we may say naturall and therefore vniuersall*. Manyfest examples whereof it were not hard to depourtray vnto you out of the Barbarous worlds; the same being no lesse verifiable in the ciuill. And from this *common notion; imprest in nature, Armes, or Armories* (the present matter of our conference) claime their parentage.

The Contents.

1. *Things Elementary to the Elements of Armories.*
2. *The Maister refuseth not farther to demonstrate their vniuersality,*
3. *Without helpe of examples from the HEBREWS, GREEKS, or ROMANS.*
4. *INDIAN Anthropophages, FLORIDIANS, and VIRGINIANS.*
5. *Their markes.*
6. *Notes of vassallage no original of armes.*
7. *The Maister begins his vniuersall Suruey.*
8. *The BRIGANTS, & other BRITANNES.*
9. *Resem.*

9. Resembled by a famous antient writer to the old worthies at TROY. 10. Blew colour symbolically to the BRITANS. 11. The AGATHYRSIAN Paintings. 12. GILDAS vouched. 13. Probable that the BRITANS had figures as well as colours upon their bodies, and Bucklers, 14. And the PICTS, or PIGHTIAD. 15. TOMITANS, or GETES. 16. Of the GERMANS, and SAXONS. 17. A famous place in TACITVS of the GERMAN shields, seconded with some other from thence of strange seeming purport. 18. Our HENGIST the SAXON his name, and probable armes. 19. In the reere of examples, CIMBERS, AMBRONS, TEVTONS. 20. A CIMBRIAN pauiſ, or targat. 21. The deuiſe of a CELT. 22. The GALLS had peculiarly painted armes. 23. The shield of a SAGVN-TINE. 24. From EVROP into AFRICA.

CHAP. 6.

EVSTACE.



Hall I deale ingenuously with you (Sir AMEAS) for mine own better instruction?

A. In any wise I beseech.

E. First, Sir then I must needs confesse, and do, that these are very sound sinews of argument for so much, but because the farther handling of the *naturall originall of ensignements* seemes to me a matter of very special momēt rightly to enduce your future speech of the *Elements of Armories*, as being Elementary euen to those

elements, I could desire a more spread, and dilated prooffe, altogether futable to mine ignorances, did I not feare your to much trouble.

A. You meane, it should seeme, by a more spread, and dilated prooffe, the view belike of some particular examples of *Ensignement* in al ages, and places.

E. I do indeed. For so I may behold not onely the infancy, and cradle-age of armories, but also what they were in their Embrion, nay, what they were in their seed.

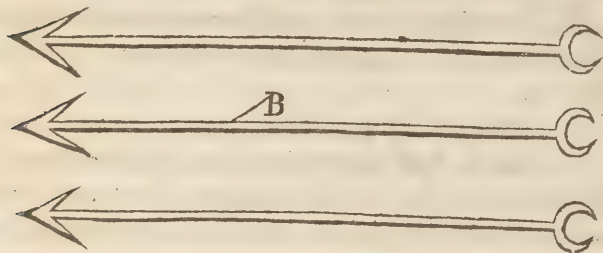
A. You hope to much Sir E V T A C E. Neuerthelesse I may not enuy some touches of example vn-to you out of the Barbarous, and lesse ciuill worlds, as most forcible: Sequestring the HEBREWS, GREEKS, and ROMANS, as to polit for that purpose, and as reserued for some more eminent vses: Though you turne mee thereby to the Vniuersity againe as it were, for that I cannot satisfie your allowable desire, but by the vse of some such pickt flowers, as heretofore, in that sweet nourfery of generous knowledges, came to my hand howsoeuer.

E. They can hardly be better employd.

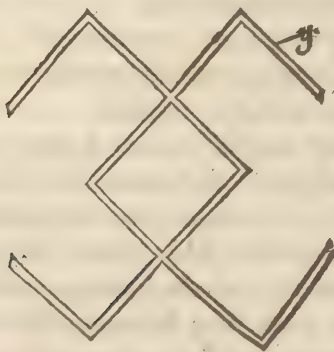
A. The new worlds therefore (as is said) are instead of all, as presenting to vs the prime simplicity of our creation, where, vpon the first discoueries, nothing being super-induced by commerce, were not yet the said Barbarous, and more then Barbarous CANIBALS, OR TOVOVPINAMBAVLTS found with distinctions among them, and (in their kind) cognisances vpon them? The shoulders of the naked

FLORI-

FLORIDIANS are badged with the markes of their Lords. But I had rather (for that they are knowne vnto vs by the noble trauailes of our ENGLISH) exemplifie the like out of the descriptions of VIRGINIA.



This marke consisting of three parallel Arrowes trauerfed barre-ways as you see, is the branded badge of sundry principall men in SECTORA, and set vpon the backs of their vassals there.



And this of the chiefe Lords in POMEROOC, and AQUASGACOCK. The like vsage was among the

ROMANS, and others of old (who yet neuer heard, nor dreamt of AMERICA, neither do all of vs (as I suppose beleue, that PLATO his ATLANTICK Iland was it) as may most authentically be proued. Let any one now shew to mee what other ground can be giuen for this, but *common notion*?

E. These (by your fauour) seeme to countenance Marchants markes, rather then the armes of Gentlemen.

A. I imagin'd by your smiling that you had some such conceit. But Sir (by your fauour) in these rude skores I truely see the seed of arms, for nature (like a raw Scholar) began in these to practise her *notion*. Neither are they of so diuerse forme from Armes, or Armories in their perfection, as an excellent peice of Architecture from the first elements of Geometry, out of which notwithstanding it rose. As for the countenance you thinke may come from these sorry liueries to Marchants oker-marks, if it be any, let them enioy it.

E. Indeed they cannot giue much, for they are notes of vassallage, not of honor, therefore Armes (I hope) haue no such originall.

A. As they are such notes I giue them not to you for an originall of Armes. But, if from hence you graunt, that in nature there are notes of dishonor, it followes indiuisibly, that in nature there are notes of honor, & then the game, and set is vp. For (as I said not long since before in this very case of Ennoblishments, and Brandings, or Embasures) *Of contraries the reason is the same*. Neuerthelesse, that
you

you may not suspect the cause bare, or barren by the thrift of my dealing vpon so spare, and thinne proofes, I will for honor thereof breifly see what the dusty priuat cabanet of my former Muses keepes in store of their Vniuersity-gleanings, according to late promise, beginning with EUROPE, and at home. In our BRITAIN the nation of the BRIGANTS (beside whatsoeuer their Ensignements else) had shields painted blew, according to the knowne * verse in SENECA his deification of CLAVDIVS NERO, as the GERMAN ARRI ^{-- Caruleos} (saith CORNELIVS TACITVS) had shields painted blacke. ^{Sculia Brigalesy} And by all antiquity it is apparent, that blew was not the colour of the BRIGANTS only, but of all the BRITANS: perhaps for that (as Ilanders) they were iniuroned with the like colour'd OCEAN, so (when place shall be for such coniectures) it were not vaine to pretend that they also bare shields distinguished with markes of honor, as the TROIANS, and at TROY they did. If at least-wise it be true (as DIODORVS SICVLVS to the great glory of the BRITANS doth write) that they liued after the manner of the old heroes at TROY, giuing for instance thereof their fighting out of chariots, as those Demigods, and ILIAN worthyes did. Which gallant Chariot-fights of the BRITANS, CESAR himselfe doth set forth as a forme of a battle very dreadfull, braue, and ieopardous. Blew therefore being Symbolicall to the BRITANS, and granting to them (to whom the renowned DRUIDS were preceptors, and Priests, as BARDS their Poets) which cannot bee denied to the meerest Sauages,

that

that is, but the powre of that naturall, and infused Analogie which was spoken-of not long before, what can be more probable then that they had severall figures, or tricks of painting? The naked INDIANS (though but in one colour, and vpon their bodies) had so of late, and the AGATHYRSIANS of old. Of whom though VIRGIL saith only they were painted, yet AMMIANVS MARCELLINVS shewes the manner how. Poore, and silly was the deuise indeed. For their noble (saith he) had broad, and thick spots painted on their bodies, their ignoble, small, and thin. How else could blew from blew (as among the BRITANS) distinguish one from another in a multitude? or black from black? as among the ARII of GERMANIE. To auoide all this, you will perhaps deny they could drawe, or trick, how rudely soeuer. GILDAS, the graue BRITAN writes, that some of the old BRITISH Idols drawne vpon walls, which hee names

Patria portenta, ——— lineamentis deformibus.

were in his time (being aboue one thousand yeares since) seene remaining. Therefore they had drawing (such as it was) before their birth in CHRIST, which was with the soonest. Spelling all together now, it seemes some-what hard to deny, that they vsed figures as well vpon their sheilds, as superficies, of their bodies (and that it may bee was onely among the vulgar) to ennoble, or distinguish them-selues with, as vpon their walls to honour their Gods. Certainly, if the GERMANS, and
GALLS

GALLIES did (which wee shall see afterward) it were then curst heart to barre the BRITANNIS. *Theodore de Brye*, in his Prints of VIRGINIA, gives vs two antique figured PICTS (old inhabitants of BRITAIN) a man, and a woman. Of what credit they are I know not, if they be of none, yet should a Poet stumble at *Decorum* to present them otherwise, for so much as gastly, and affrighting formes correspond to the male, roses, and pleasant vinets to the female. So in AMERICA the cruell Sauages (as is said) tooke appellations to themselves by naturall instinct from beasts of prey, their women from pleasant birds, fruites, blossomes, and like Sommer-workes. It now appeares to me that wee can suppose no otherwise of the BRITAINS paintings. But I rather seeme to dispute then teach. This verse of OVID,

Sed loca, vel gentes formata mille figuris,

though written by him, from among the TOMBANS, OR GETES, in his banishment, seemes to concerne all the barbarous, and confirms mee in my coniecture, that the BRIGANTS, and other BRITAINS, may all other like nations, though but vsing one colour onely (if any did) were yet in that one,

— — *Formata mille figuris.*

Neyther is there cause of wonder why the BRIT-
E
GANTS

GANTS were famous for their blew, it being no unfamiliar matter to haue a nation noted more for one thing then another. That IULIUS CÆSAR, describing the BRITANS in generall, should say they did dye, or staine them-selues (for he graceth them not with the more artificiall tearme of painting) with woad, and not set downe the manner how the Noble among thē were distinguisht in that smearing, or otherwise, who can maruaile? seeing he speakes not a word of the forme of their weapons, nor whether they had sheildes, or no, as commending to posterity such thinges onely, as were rare and singular in them from other nations, as this, which they vsed to appeare more terrible in battle, who were otherwise generally faire, & comely with yellow locks (for so I thinke you will vnderstand LVCANS *epithete* of the BRITANS, where he saith,

—*Sequeretur* GALLIA *currus*
Nobilis, et flauus sequeretur mista BRITANNIS)

They as yet doe boast a TROIAN originall, which could not but afford them some-what of their ancestors forms, neyther are they new in that claime, or singular; for-somuch as the ARVERNOIS in NERO's time made the like challenge of a descent, being a rude people vpon the Mainie of GALLIA, and of a far obscurer note then the BRITANS, of whome the same Poet sung

ARVERNIQVE *ausi* LATIO *se fingere fratres,*
Sanguine ab ILIACO *populi* —————

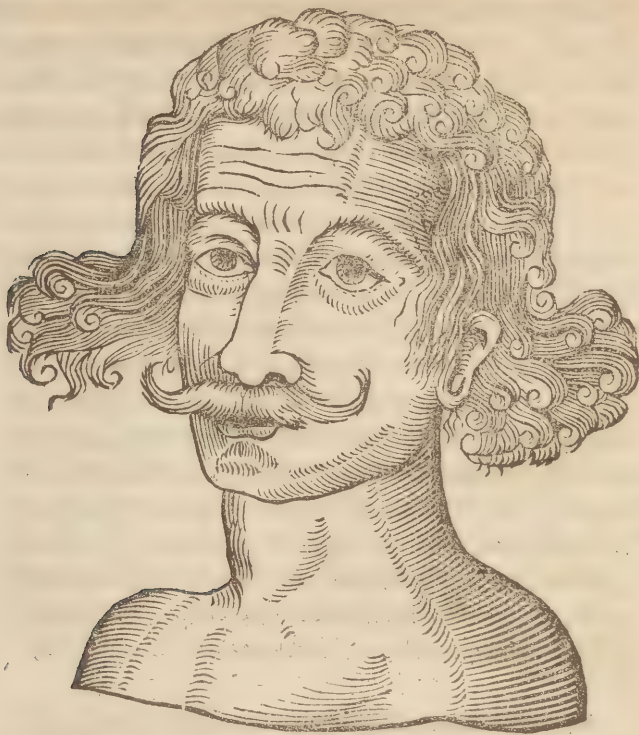
CÆSAR

CESAR himself grants, that the BRITANS had coin, or money of brasle, and if engrauen stamps, why not figures vppon their bodies, or bucklers? Certainly som ensignments, or other must be assigned. Otherwise the famous CASSIVELLAVNVS, chief Commander in those BRITISH wars, should with other his associate Kings be shuffled out of the coat-cards of an Armie, all being medled together, and put as it were in rout. As if it might be thought that such, & so tall resistance, as was then made when CESAR lost LAEBIVS could bee without militarie order, external variations, and ensignes. The honor of the BRITANS (our predecessors in ALBION) hath made mee almost a litle eager; but not so far yet, as to accuse great CESAR of an ambition to deliuer vs the most grizly, & coursest shapes only; though glory, wee all know, was with him no ordinary Goddesse, and such would best serue his turne with the people of ROME, for the honor of his attempt, & triumph, which I will not like a POMPEIAN extenuate with

Territa quesitis ostendit terga BRITANNIS.

Notwithstanding, had it pleased him but to haue described to vs LVGOTORIX, whom he calls a noble leader amōg the CANTAINS (& the rather perhaps calls so, for that he was the only BRITAN of note, which was takē in both his inuasions) though it may be he wore a glib, or bush of hair on his head, & a beard only vppon his vpper lip (a national trimm, or difference of the BRITANNS as CÆSAR notes (and

was also besmeard with that blew-colouring weed,



Yet some signe else, declaring his Nobility, would haue appeared which C E A S A R minded not. And to deny this, hee granting them so many points of a nearer approaching to a more ciuil institution (as subordination of petty Kings to a superior , Effeds (chariots for fight, of a peculiar forme) houses built like the G A L L I C K, coyne , and (besides al other thinges) such Physiologers , Astronomers Cosmographers , and Wifards in Theologie, as (in
their

their kinde) the DRUIDS were (of which order our BRITAIN was reputed foundresse , and then also the chief Schoole-mistres euen to the GALLS (were an vnreasonable stiffness. The chaffe, and dregges of the more vplandish people, and such as he calls the *interior*, might be little different from meereest Sauages , which cannot depriue the honourabler sort of due, and ineuitable variations. Pardon victorious C E A S A R if hee should bee willing to enlarge his renowne by presentation of the wildest formes, and omission of the Nobler, for it was no small matter (though with a preparation made, and transported in a fleete of no fewer then eight hundred saile) first of his, to shew BRITAIN (like another world) to the ROMANS, which is the honor antiquity doth vouchsafe to his attempts, and not the conquest. His stiling fowre chiefe Lords in CANTVM with the titles of Kings , beeing repulst by the garrison of his Sea-campe only, may seeme a little to taste of the amplificatory figure , not doubting but that R O M E should haue heard of it in *laureated* letters , and seene them with all their rude ensignes of soueraignty (now left vnremembered) nor that in a priuate manner, had hee lighted vpon any of their persons, as CLAVDIVS afterward did vpon CARACTACVS. Concerning the ancient GERMANS (in whome we also speake of our renowned SAXON ancestors , their most certaine progeny, for which cause we likewise marshal them next, rather then the GALLS) most manifest is that place in the booke which CORNELIVS TACITVS left vnto

vs of their Manners , where , in their generall description, as a matter common to the whole DUTCH name is written of them

Scuta lectissimis coloribus distinguunt.

The sence wherof appeares to be this, that their sheildes had Arguments; which whether consisting of plain lineary ductures, & diuisions (as now also is in vse vpon some Armories) or representations of creatures, or of whatsoeuer else, were (such as they were) peculiarly diuersified with the light, and lustre of most fresh, or choicest colours. For which cause I can beleue, that HENGIST (our Pounder, & a Prince of GERMAN race) bare for ensigne an Horse both as his name did signifie, and as tradition teacheth. And my opinion of the ancient GERMAN sheildes, grounding vpon TACITVS, is such, as rightwel agrees with their natural industry, & felicity in mechanical studies. Wheras, not long after, the same great author shewes, that among this martial people none were licensed,

Arma sumere,

till in their Folkmote, Diet, or Councell, some of the Princes, or the parties father, or kinsman had adorned him with sheild, & speare, a forward Diuinitie would not sticke perhaps from thence to affirm, that (beside the order of Knighthood) the whole present vse of Armes or Armories, were declared thereby; and to soder, or tacke the coniecture together, would adde, that

Insignis

Insignis Nobilitas,

Which TACITVS in the same passage setteth downe as a cause (the other being only for his admission to bearing of Armes) for the Prince to bestow some honorable office, or command. As if the *epitheton*

Insignis

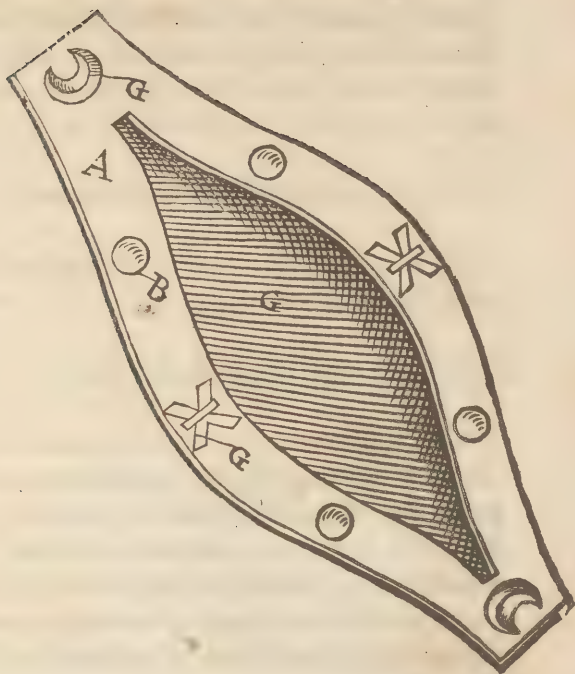
were superfluous (which is a thing hardly found in that most presse acute, & solemne Author) vnles it did carry a sence marking out the bearer for noble by some peculiar ensigne, or deuise: Though it is a word which doth often signifie no more then famous, or very speciall; But had

Insignis beene insignita

the mist had wholly bene remoued. Surely those sheildes of the GERMANs (whither painted before they were deliuered to their bearers, or afterward vpon occasion of some merit) beeing not assumed but solemnely, & then, eyther at the Princes own hand (as when perhaps the party had no Armories, but was to receiue them of his gift) or at the hand of a father, or a kinsman (as where perhaps the right of bearing signes of honor was hereditary) it were very strange not to grant, that those sheildes, distinguisht with choisest colours (as is said already) had not some peculiar, and set deuises; as well as, or rather then in general

Tennes, et fucata colore tabule

Which are the wordes by the same TACITVS elsewhere vsed. Many bookes might be put vpon this place (to vse a mooting phraze) but that I greatly affect breuity, so much of EVROP alone, beside the other huger partes of the world, remayning still to be ouer-viewed, and when that great flight is made, yet our ELEMENTS of ARMORIES are not begun. PLVTARCH in his MARIVS aids with many testimonies at once, touching the ensignments of the CIMBERS, AMBRONS, TEVTENS, and the like which came to waste ITALIE. In this picture of a Cimbrian Pannis, or Targat, found vpon ROMAN monyes, you may in bordure see a few deuises.



The most learned IUSTVS LIPSIVS, of immortal
 memorie, hath deliuered it vpon his credit.
 Trust it. The shape answers VIRGILS description
 F of

of GALLICK sheildes in this his three-quarter
verse

———*Scutis protecti corpora longis.*

That the barbarous (so reputed by the GREEKS, and
ROMANS) wore painted armours is very ordinarily
found among the old Poets, so the PARSALIAN
writer mentioneth of the LINGONS.

———*Pictis LINGONES armis,*

but VIRGIL the most learned, happy, and iudicious
of all ROMAN Poets in his

———*Picti scuta LABICI,*

comes to the very point and purpose of moderne
Armories, being (som few consideratiōs added) the
payntings of sheilds, & their argumēts. I could out
of SILIVS ITALICVS giue you now a GALL, named
CHRYXVS, in embossment of whose targat the
sackage of ROME was gloriously pourtraid, but
being onely an historicall picture I leaue it with
mine Author.

That which DIODORVS SICVLVS reports of the
GALLS. (the most probable Fore-fathers of the
BRITANS) I may not omitte, as comming nea-
rest to the quicke of our purpose, for they (saith he)
had sheildes.

πεποικιλμενα ἰδιότητος,

which

which whether by way of superior assignation, private assumption, hereditary deuolution, or howsoeuer, were variouly painted with some deuise peculiar to the bearer. Our GREEK Maister made it in LATIN, word for word, thus:

Variegata proprio modo.

The SAGVNTINE in SILIUS, bare in his sheild the semblants of an hundreth snakes. His wordes are

Centum angues idem calatum insigne ferebat.

But many yeares before that Poet was borne, VIRGIL had those

Centum angues—

in a sheild, which deuise, and words the other doth rather seeme to transcribe then imitate. And here, for that from SPAIN (where famous SAGVNTVM once did stand) the cutte is short out of EVROPE, wee will waft ouer into AFRICA.

The contents.

1. AM AZONS, *their helmes, and sheilds called Pelts.* 2. Other AFRICANS *in generall, their helmes, and crests.* 3. CARTHAGINERS. 4. BARCHINVS ASDRVBAL *his image in a siluer sheild of great weight.* 5. Antient ÆGIP-
TIANs. 6. ARMES *had not their original from HIEROGLYPHICS.* 7. Ought to relish
of HIEROGLYPICKS *as wel as, or rather then Impreses.* 8: PROTEVS *his transfigu-
rations.* 9. The antient, and moderne AFRICAN
sheilds. 10. Referment to the late discoveries. 11.
From AFRICK into ASIA.

CHAP. 7.

EYSTACE.



E are now therefore in old AFRICA.

A. It is anciently written (in DIODORVS) that the LYBIAN AMAZONS went armed with the scalie skinnies of serpentes. If you suspect that it was for defence, not distinction, doubt you not but that the noblest Ladies among them had the most dreadfull helmets. The AMAZONS had also a peculiar kind of round sheild called *Pelta*, and, we should be very strict, if allowing to them of LIBYA the like, we should deny them.

them distinctiue notes. CLAUDIANVS (most neat, and courtly Poet) reports in general of the AFRICANS, that their caskes or helmes were of such stuffe,

Serpentum gestant patulos pro casside riētus.

The wordes in him sound thus much ; that they arm'd their heades with the heades of those hideous monsters. But I could rather suppose that they were the crests of their Nobles, & that the shutting vp of the wearers heads in the sloughs, spoiles or cases of serpents, is but a Poeticall finenesse. STATIUS (most neare imitator of incomparable VIRGIL) saith of the PARTHIANS

*Ore ferarum,
Et riētū horrificant galeas ———*

which beeing rightly mark't confirms my coniecture, for it seemes they drew the skinnes flead from the heads of sauage beasts, ouer their helmes, to make them appeare more terrible: For otherwise I should suppose that the scalp of a gaping beast, would proue both a brittle, and vneasie head-peece, and their hides a worse. In this part of the world stood the dangerous great riual Citie to ROME, CARTHAGE, whose Cittizens, and subiects were so magnificent, and sumptuous in the matter of ensignments, as that in ASDRVBALS Campe, when hee was slaine, and the Campe was

spoild by the ROMANS, there was found an honorary sheild of pure siluer, with the image of BAR-
 CHINVS ASDRVEAL vpon it, which (saith LIVIVS)
 weighed one hundreth, thirty and eight poundes.
 The ancient ÆGYPTIANS (sharers in AFRICAN
 soyle) afford so great prooffe for our purpose, as
 some learned (PIERIVS for one) haue held that wee
 deduce our armories from their Hieraticall figures,
 or sacred sculptures, though it be farre otherwise:
 Yet is it not to be denied that some Armories haue
 beene euen copyed by Hierogrammes, or coyned
 out of them, & armories indeed, as wel as, or rather
 then Imprefes ought to taste of them, for that they
 are mute bodies only without any Mott, or Word
 to enspirite them. The famous transfigurations of
 PROTEVS King of ÆGIPT, were not fained vpon
 other ground (witnesse all Mythologers) then his
 frequent shifing of crestes, and ensignes of Ma-
 iesty. Nor was it singular in him, if (as SVIDAS
 writes) GERYON was fabled to haue three heads, for
 that hee wore three crestes. But the AFRICANS in
 generall had painted sheilds, and by a proper name
 called *cetra*, as the AMAZONIAN were named *peira*.
 Of these AFRICAN discoloured sheilds, the noble-
 borne, and thrice-honorable SILIVS sung,

Versicolor contrà cetra----

which sheilds, onely a litle chang'd, they at this day
 retaine, and engraue, or paint with sundry formes.
 To bee short, examine the first state, & face of
 things

things in CONGO, and all the Prouinces of AFRICA lately discouered, and you shall easily track out among them these effects of naturall instinct concerning Ensignments, one or other.

The Contents.

I. Somewhat about the holy land. 2. Sir AMIAS his uertical point to inflame with loue of honour to a truly CHRISTIAN end. 3. Force of examples drawn in ASIA. 4. The BABILONIANS. 5. Their ensignes. 6. The place of the Prophet IEREMIE concerning SEMIRAMIS. 7. Her armes, and name agreeing. 8. CVROPALATES of the ASSYRIANS ensigne. 9. XENOPHON of the PERSIAN. 10. Symbolicall images in holy scripture. 11. The fiercer ASIATICK nations. 12. The TVRKES ensigne. 13. The CHESELBAS, or modern PERSIAN. 14. A rare example of armes out of CHINA. 15. Sparkles of diuine essence. 16. From ASIA into AMERICA.

CHAP. 8.

AMIAS.



ALESTINE (once gemme, and eye of ASIA) may not bee ouer-past without teares, for that in stead of the most triumphal Crosse (glory of so many crestes, and coates of right CHRISTIAN armes)

F4

alewd

a lewd TURKISH Ensigne standes. Which one day yet (ô God) thou wilt raze by the martiall armes of some zealous Prince, who shall beare it in the canton of his royall coat-armour for perpetuall memory of the conquest. To such a most glorious enterprize the loue of honour must needs bee very auaylable, toward the kindling of which so noble, and excellent affection I wish my labours could but giue the hope of a little sparke. Therevnto certainly shall both this our conference, and all other our like indeauors (as vnto their verticall point)aspire, there beeing no felicity, but as wee may, to seeke the glory of God.

The rest of ASIA (for PALESTINE is but a very little specke) would answer the hugenessse of her comprehension with the multitude of examples fit for our purpose, but I will not surbate your attention too much.

The BABILONIANS (ancient Cittizens of ASSYRIA) walkt not (as saith HERODOTVS) without their scepters, or rods, on the tops whereof some symbollicall Images, or other (as of a bird, a fish, a flower, a starre or the like) were fixt, which as you may in them (beeing noted for such studies) take to bee some superstitious rite, so I could rather incline to thinke them ensignes, borne after that manner in times of peace to distinguish the honourable from the vulgar. The terrible doue in IEREMIE, whose words are

*Facta est terra eorum in desolationem a facie
ira COLVMBÆ,*

is taken (as I haue heard) to be meant by SEMIRAMIS , Queene of that BABILON , whose symboll, or Armes (as they are in tradition) were a Doue, which also her name signifies, for SEMIRAMIS (saith ancient DIODORVS.) is in the SYRIAC a Doue. It were pleasing but not much pertinēt here, out of one authenticke Author to declare that the ASSYRIANS bare a Dragon , out of another that CYRVS the PERSIAN Monarck bare a golden Eagle, and the like innumerable. Many propheties of holy Scripture are full of allusions concerning the Princes , and people of ASIA, painted out vnto vs in symbolicall images, which yet I do not say were their Armes. More for our present purpose are the ancient fiercer nations of ASIA; SCYTHIANS, PARTHIANS, BACTRIANS, HIRCANS, SOGDIANS, and the like in great numbers, to whose antiquities I referre you, and those which yet retayne their whole barbarisms, as the TARTARS which are stil a puissant people. The TVRKS (a crooked slip of a SCYTHIAN crabbe) haue their golden Globes, their crescents, their Colour'd Horse-hairs (a most ancient ornament for crestes) and the like ensignements , into which whether you will account the red caps, which the PERSIANS haue taken vp to weare , and of them are called in their owne tongue CHESELBAS, to distinguish them from their contrary sect in MAHVME TISM, I leaue to your selfe. Not to be any longer, but to quit ASIA (CHINA is in ASIA) looke vppon this sheild.



E. I do behold it.

A. My friend Maister CAMDEN, CLARENCEVX, shewed it to mee out of MARCVS VELSERVS (a learned, and a principall Gentleman of AVGSPVRG) who deliuers it for Armories belōging to a CHINOT, hauing in it for the mayne charge a Panther, and besides that, Helme, Crest, and mantle, in a manner resembling ours of EUROPE. At which a man may worthily wonder, for that VELSERVS is plaine, that it neuer proceeded from imitation, but from wise nature, or more immediately, and truly from almighty God himselfe, as planting in his best mortall worke, but not in his mortall part, certaine sparkes of the diuine intelligence

inteligence to Enlumin the *Microcosm*. By the onely light whereof, nations most distant touch often vppon the same thinges, without hauing the least correspondence one with the other. As these of CHINA doe not onely concurre with vs in the *notion of ensigment*, but also in the regularity, and whole complement of Armes. Which yet were the more to be admired, if (as is constantly reported) they had not already beene before vs in our two most eminent, and principall late inuentions, Artillery, and Typography.

The Contents.

1. *Examples of speciall moment in AMERICA.* 2. *Of PARACOVSSI in BRASILIA.* 3. *The INGVA'S Kings of PERV, their Armes.* 4. *Of ACAMAPIXTLI, first king of MEXICO.* 5. *The MEXICAINS (once NAVATALCAS) were not from EVROP.* 6. *Penguin an AMERICAN bird with a WELSH name.* 7. *Whole books of the MEXICAIN Armories.* 8. *The ensigne of their Cittie, and the cause why it was borne.* 9. *The ARTICK, and ANTARTIC worldes.* 10. *A strange kinde of Inlayes, and embossments on sheildes.* 11. *The Suruey ends.*



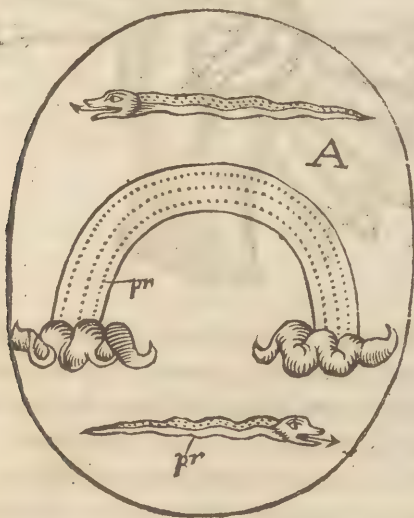
EVROPE, AFRICK, and ASIAbeing thus with great pleasure glanced ouer, we may now almost ferrie into AMERICA.

A. AMERICA, that rude new found world, I am to tell you, affordes wonderfull stuffe to our purpose: for what if som-where, there they not only haue those external distinctions, which (as I sayd) no people wants, but seeme also to haue Armes, or Armories? Sure if ANDREVV THEVET; or his cutter, de not impone, PARACOVSSI, naked King of PLATE, had such, which for the rude, and strange prettinesse therof deserues here to be viewd.



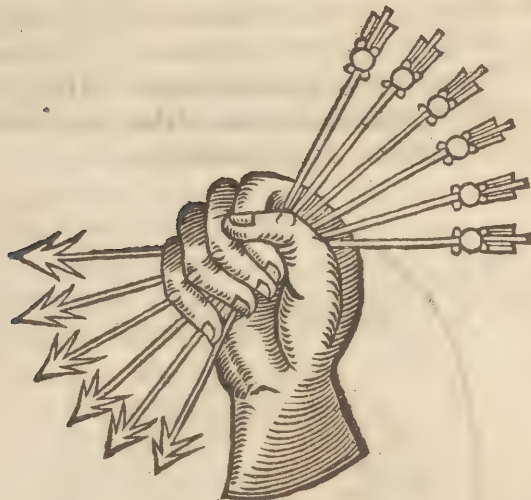
The marke, or charge is PARACOVSSIES, the colours mine, the stuff of the targat, a beasts hide braced-vp with thonges to an ouall ring, or hoop. I dallie.

Those therefore of PERV, and MEXICO had very Armories as IOSEPHVS ACOSTA diligently notes, and as in sundry other bookes is most apparent. One, or two of a multitude I will spare you for the rarity, and at which you may iustly maruayle. INGVA was the hereditary name of the PERV Kings, and the gentilitial armes of the INGVA's were a rain-bow with two snakes extended.



The name also of the first MEXICAN King being ACAMAPIXTLI, and signifying *an handfull of reedes* in the MEXICAIN tongue (as the same ACOSTA writes

writes) they carried in their publike ensignes in memory of that great Prince, *an Hand holding many arrowes of reedes*, as the ENGLISH version of that author hath, which I hope is faithfull, for at this present I haue no other.



True it seemes to bee that the MEXICAINS were a later nation, comming from Countries very Northerly (Seminary indeed of new plantations, but not of ciuill inuentions) as true also that the OTTOMIES, & CHICHEMECAS dwelt there before, and by the NAVATALCAS (now MEXICAINS, whome a man by their ciuill fashions would iudge to haue beene a Colony long since out of CHINA) were displaced. But for al this they cannot bee charged with the suspition of imitating vs, no print remayning
among

among them of an EUROPEAN originall; vnlesse, with some few, we will haue the **Penguin** (a bird with a white head, which the name in WELSH doth signifie) because it was found in AMERICA (they say with that name) vpon the first discoueries, beewray such a secret, and as it were retaine possession for EVROP, which neither by booke, nor fame, nor any diligēce of our age could euer be discouerd, or coniectured, their lawes, their language, their hellish rites, and all other important markes vtterly, and with one consent disclaiming. To returne to our presēt matter. Ther are whole bookes (as I am very credibly informed) of the Ensignes, Symbols, or Armes of this once-noble people, therefore I wil here now only giue you the Armes of MEXICO, which had a local cause of bearing, being this. In the marishes, and euery place where MEXICO was afterward built, these NATALCAS found an Eagle houlding in one foote a bird, the other standing on a *Cochinello* tree, or TVNAL, the said tree, or shrubbe growing out of a stone. This was the signe which the Oracle gaue them where to settle, and reare a citty, which should (as it was) be Queene of many nations. They did so, and for perpetuall memory aduanced the picture for their publicke ensigne.

Here



Here we will take leaue of AMERICA , and re-
 turne: For, to make farther demonstration of the
uniuersality of ensignements (to conuince the natu-
ralnesse of the notion) out of those icie worldes
 which lye vnder eyther pole , it is meete wee stay
 till they bee discouered , but as little as yet they
 are knowne , they will not faile to concurre. So
 confident I am that no people which had any
 forme of common-weale, and that did but worship
 any thing what-soeuer, were it but SLATA BABA, the
 Idol of the goldē witch (with the Hords of horf-fed
 TARTAS) or a square red cloath for the Sunne (with
 the furr'd Sauages neare to the icie , and Hyperbo-
 rean Sea,) eyther did, or could be destitute of the
 notion

notion of ensignement, and externall variation. And neyther they, nor other barbarous hauing sheildes, but are likely both to vse EMBLEMS (taking the word with LVCILIVS for Inlayes, or Marquetry) and embossments also, that you may not bee ignorant of their Elegancies. For they who know not how to draw lines, or temper colours, can beat grains of gold, or other glittering stufte into them, or fixe the heades, or pawes of conquerd beasts vpon them. Thus hauing in a lesse time then DRAKE, or CANDISH compass the whole terrestriall Globe, we are returned.

The contents.

1. *An externall signe set vpon man almost before mankind.*
 2. *The rainbow after the Floud.*
 3. *Sir EVSTACE summes the suruey.*
 4. *The lesse proued in the more.*
 5. *Præoccupation of some foreseene reproofes.*
 6. *VITELLIVS his new MINERVA'S sheild, and PLAVTVS his epistles, fitt Armes, and study-books for whom.*
 7. *Some principall common places of discourse belonging to the present, briefly touched.*
 8. *The vaw of heroical literature depends not vpon opinion.*
 9. *Satisfacti-on tendred for refusall to expatiate farther.*
 10. *Syr EVSTACE confesseth his former doubtcs cleared, but maintaines their causes were iust.*
 11. *The Masters short conclusion of the premises, and Simile of painting.*
 12. *what of Armes remains*
- H
- with*

with art and vse. 13. Elephantine births. 14. Indentment for a familiar method renew'd.

CHAP. 10.

EVSTACE.



Ou haue super-abounded (Syr AMIAS) in your performances, hauing brought the whole world as it were, out of the gloom of Antiquity to witnesse with you not only for the vniuersal practife of rude Ensignments, but some what also for Armories.

A. Yet haue I not put you in mind of one instance of personall outward Marks, even before NOAAHS flood, nay almost before mankind.

E. May it be?

A. God him selfe set a marke vpon CAIN. But you perhaps will say, that was *Stigma*, and not *Digma*, a brand, not an ornament. Whether it were or no, it valews alike much for our purpose, according to the rule of contraries. And that, whose examples are drawn from God (the author of nature) is much the more in nature. The rainbow set in the cloudes immediately after the Deluge (from which some deriue an authority wherewith to grace Imprefes, and heroical Deuises) was indeed a signe, but of a far differēt kind from these of ours, & therefore not at al to be screw'd into our discourse for farther countenance or confirmatiō.

E. It

E. It were absolutely needlesse. For what can be more apparent, after so many most lightfull demonstrations, *then that the notion of Ensignment is universall*, and consequently *natural*? Giue mee leaue now, as well for setting my memory, as for crowning your assertion, summarily to binde vp into a garland the principall of those cul'd flowers which out of the Paradises of Antiquity, you haue strew'd the threshold, or porch of honor with. To this purpose the names of the barbarous answring the Analogie of nature in their significations, and the brands of the VIRGINIANS pointed vnto by you, suting the practise of the ROMANS, are very pertinent. In EVROP I see the azure targats of the BRITANS, and allow your well-grounded diuinations, that they had other, and those lineamentall, or figured distinctions. Much the rather, for that you haue inuincibly confirm'd vnto me, that the GALLS, and GERMANS had. The rest of proofes which troup vp close to their quarter, and which you produce out of the shrines of EUROPEAN monuments, who can but embrace? The famous CARTHAGENIANS rise with honour, and allowance there-vnto. Nor are the most ancient MIZRAIM, or ÆGYPTIANS, second to any, and PROTEVS cannot there so disguise, and transfigure himselfe as to escape the vse you put him to; all AFRICANS subscribing. In spacious ASIA (where your piety tooke occasion to expresse it self) the BABILONIANS, sundry great Princes, and other ASIATICK nations make a strong Squadron

for your party , not meanely flankred by the rare example out of CHINA. As for AMERICA, it exceeds all expectation in her INGVAS, and MEXICAINS, and I most willingly allow your coniecture of barbarous Elegancies, touching Inlaies, & Embossements. The whole summe being sealed-vp with the most authentike antiquity of the marks of CAIN.

In all which , this is worthily to bee accounted rare , that no example there, is so young as a thousand yeares , excepting those of the new worlds, in whose nouelty we do not only see Antiquities of a thousand yeares , but Antiquity it selfe.

A. Your memory deales truly with you in your rehersal. But whereas our intended matter is of the *Elements of armories*, that is to say of such ensignements as now are in vse, and the maine difficulty lying betweene your sight , and their originall, beeing onely the doubt of the *uniuersality of ensigment* in generall, for bailing you from that doubt I needed not (so as I haue don) to haue made my demonstrations so much wider then the last, as to haue giuen you the out of examples, which are in a sort of the same kind with perfect Armories. Yet I hope I shal not stand accused of excesse, or sayling in the point , it being most true that the lesse (to weet, those rude first draughts, natural essays, and ouertures of true Armories, which you (& not improperly) called elementarie to our elements) is fully proued in the more, that is to say, in
shewing

shewing honorable marks vpon sheilds; they being amōg the most perfect bodies that are made according to Symbolical doctrine. Neuerthelesse that I may not stand accountable for wilful wast, hauing so far exceeded in my proofes (the charge which lay vpon me vrging no farther then to make plaine that *Ensignements* in general, of what kind soeuer, were vniuersal) that vse may be drawne from those scattered shadowes, and limbs of our elements, as by planting the eye at the true place of sight, may giue a faire, and complete body in Perspective, answerable in all the lineaments to the *Idea* which I follow.

E. It is a noble vse, and the Art not common, considering that those shadowes (as you cal them) and præceding examples are dispersed among so many worldes, and in so different ages. But why make you a sodain pause, or stand? or what may be the reason of your almost frowning silence?

A. The feare least that some, seeming, and affecting to seeme wise, wil censure all our diligence vaine, though imployd in the proper subiect of honour, which the most high, and noble Phylosopher PLATO rightfully calleth *Diuum bonum*.

E. Trouble not your selfe (good Sir AMIRAS,) for I haue found out a new MINERVA'S sheild for such Censors, which wil bee more gracious to them then any coat of Armes, or poynt of Noblesse. SVETONIUS is mine Author, that in one consecrated dish, or charger (which the gluttonous Emperor VITELLIVS for the vast bignesse

thereof called MINERVA'S shield) such strange, & costly delicacies, fetcht from the vtmost bounds of the ROMANE world, were serued-in, as that this one salad royall (or salad BELIAL, whither you will) was iudged to haue gone farre beyond his brothers feast of welcome, wherein (it is said) there were two thousand choifest fishes (wonder you Gourimôns) and seauen thousand fowles. And for the vse of their more retired studies, and profoundest meditations, I could assigne those

——— *Literatas fictiles epistolas*
Pice signatas ———

which the sinart, and fauourie PLAVTVS puts into the mouth of SYNCERASTVS in his POENVLVS, that is to say, notable deepe pitchers, and court-iacks full of wine.

A. In very faith (Sir EVSTACE) you haue found out an Armes will better please then the resplendent Targat of PALLAS, and such a librarie as, I dare vndertake, they had rather tosse then to bee Deipnosophists in ATHENAEVS, or glowe-wormes in the MEDICAEAN, or VATICAN, the most renowned armaries of bookes in all the world. But Epicures (O good Sir EVSTACE) are not the onely renegados to the dignities of their creation, by eschewing the naturall splendor of testified vertue, and the shine which the studies of honor do illumine the soule of man with. There

are

are many factions besides. Some of which might deserue to bee recall'd, but that in the compasse of life they constitute a false center, as if wisdom were alwaies to grouell with them in immoderate cares for things of present vse, & they neuer to aspire to her high throne with the humble seruice of all they haue; and finally, for that they maske their neglect of Armes, & of heroicke vertue it selfe (the only competent weilder of armes) vnder the goodly visours of accidentall debasements, such as vulgarization, disproportion, and like mofse growne vpon them in tract of time, by a fortune not more fatally theirs, then other noble knowledges. By which preiudice they mingle sacred, & prophane, and proclaime new tables as it were, to all goodness, and glory. Admit that pretious metall were dropt in into the cynders; who throws away gold for the drosse it is wrapt in? If the misteries of honor lie contemn'd in the huske, and bran of vulgarity, or of other casuall debasement, which setts foote on the necke of glory: must they to whome the protection, and profession thereof belongs runne madd with the multitude? The holy, and most maiestickall name of GOD almighty hath falne in our daies, by manifold deuolutions of impiety, into such blasphemous abuses, as wee all of vs haue lately scene it faine to bee rescued from those indignities (or sacriledges rather) by mayne act of Parliament. Should that rule then bee the mesure of worth, in an age so blancke, and famously bare
of

of all heroick qualities, as, ours where should any beame, or smallest timber of the whole frame of virtue be seene to stand? should not Angels, Men, & Things detorted, or degenerated from their first institution, be so cast off? And should not so an vtter voydnesse be brought vpon humanity? Therefore the rise, or fal of mens opinions concerning things which borrow not their value by estimation, as Pearle, and Stone, but containe it in themselues, as Wisdome, & Virtue, are but a very Carpenters beuill, a false, leaden, and LESBIAN rule to mesure by, and the redy way (in constituting multitudes our iudges) to assubiect our selues to the worst tribunal of the world, *meere popularity*. As for the rust, or fog of contempt which sits thick vpon this, & all other generous science, Honor hath long supplicated Maiesty for an hand to mount by, and cannot bee euer without it. Meane while, no iniquity of men, or times can giue from vs, to enioy the secret nourishment of noble thoughts, without imprudently flightng the present sway (though of most corrupted iudgements) or without frailty contemning our selues. For we are such, and so taught, as must not like chap-men aske how the market goes, thereby to lay out our time vpon a parcell of vertue, or honor, so, as wee may in a *mount-banke* fashon gaine an opinion by re-taile thereof aboue our value, but really embrace it for it selfe, and earnestly fauour, and foster it in others, that (if cause require) we may afford to our country, and to other our obligers, true offices,

and

and not deceivable. As for one ordinary cauill vsed by many , concerning the vulgarization of notes of honour, that certainly doth not trouble mee, for Good (simply such) is bettered in proportion to the community thereof, and how happy were the nation which had as many noble in partes , as in markes? But it is farre otherwise, God knowes, whose, and the worke of soueraigne Princes the reformation is, and not of a Satyr, wherein I haue no kind of skill ; and much lesse, wil. In present let not any suppose (for I will make a shorthe turne out of morall discourse into Armorial) that I create these Elements of my selfe. For they who first skored the heauens with Mathematicall and imaginary lines , made not the heauens , nor any part of them , no more then he made speach, who first deuised *Grammar* ; both they, and these hauing their true state , and condition of being in their feueral subiect matters, though to vs eclypst, and shadowed : Much lesse ought it bee concealed , that in the farther , and finall prosecution of this affaire, I ought be tyed to quotations, where neuer Author hath gone before : seeing frequent, and filed obseruation is the only proper key to inlarge these *Elements* out of their *Chaos* , and imprisonment, and not variety of readings , where (for any thing is knowne to me on the contrary) all books faile. Which whether it shall happen to be imputed as an youthly ouer-hardinesse , or reputed for praise-worthinesse, I must put in hazard.

The things them-selues, that is to say, innumerable Armories, duly, and perpetually considered, and not any Maister, haue beene the flint, and steell to hammer out this what-souer light; a Genius (with the stay, and lampe of the acuter knowledges) beeing there-vnto more auaylable, then infinite volumes.

E. I acknowledge it, and therefore long to be vnder saile.

A. You shall immediately, as soone, as I haue taken a little farther order with you, for answering some obiections, or expectations rather, of Methodists, least not hauing discharged custome answerable to the parcels requisite in such a coquet, I be laid aboard by criticall searches, or raked through the sides with their shot. Our conference therefore being of such quality as you see to weete, concerning the *Elements of present and complete Armories*, they will perhaps contend, that I ought not put into the deep, til I had gon farther in their pedigree, bringing it downe from those first rude draughts to the present: Which they may suppose not to be altogether the most impossible, for that the face (or remaines at least) of symbols do continually glimmer in histories, though sparingly, because the records of the proper Officers of Armes among the Ancients, are quite lost, and al sorts of learning maimd in the irreouerable decayes of infinite volumes, which hath settled a notable darkness vpon the greater, & better part of Things, the riches

riches of obliuio surmounting those of memory. They may also farther alleadge that we should parallelize our Armes with those of the HEBREVVES, GREEKS and ROMANS, hetherto of purpose by me omitted, as more exact in their institutions, then stood with the necessary proofof the assumed proposition (best maintained by examples out of rudest nations) or at least wise shew of what nature they were, & how, wherein, & when dissonant, or cōcording with the modern; they might also expect sundry other things, as logicall diuisions, and subdiuisions of symbolical notes, comparisions, or parallelisations of anciēt seales among those three politest nations with sheildes, their seuerall stuff, figures, vses, with innumerable other points sufficient to moor-vp our discourse to an vnreasonable tarrance. To al which I answer briefly, & truly, that euery one of these beeing in a manner an whole work, & the Maisters intention, not other mens expectations, being the proper limit of voluntary undertakings, I acknowledge my self to haue already trespast in the excesse, & out of this plain præocupation I pray excuse me to your self. Mary, if you as yet be entangled, or vnsatisfied in any of the dilated præmisses, let me know, for I mean not to take you into the Armorists ARGO till you see the weather vnlike to ouer-cast, at least-wise in that coast which we leaue behind.

E. There is no clowd in that particular horizon which you haue not clear'd my prospect frō. Neuerthelesse I hold, that my scruple concerning the *naturalitie and vniuersal practise of Ensignements*

was at first iust in mee , for they (as I my selfe did) who at a glympse , or inconsiderately view the present multitudes of Armories, their formal elegancies , and setled order, which all speake nothing but Art, would verely thinke that they were euen at the first but the worke of witte , without any spring-head to bee found for them. vpon so high an ALP; as God him-selfe.

A. I grant , and thinke you iustifie your selfe, very seasonably. But let no man be troubled (good Syr EVSTAGE) when hee beholdes the wondrous worke of Armes, (so DÆDALEAN , and so various) raised out of that one true natural ground, as if it were not the ground, for all the lights thereof are kindled (as you see) at that one ray of *uniuer(al notion*. Which neuerthelesse to weake eyes seemes wrapt vp, or rather lost in the many foldes of Art, but will most readily appeare if thus sought. For as *to imitate* is generally imprest in the nature of man, so picture (deriued from that property) was yet at first (notwithstanding the naturality , and vniuersality thereof) but of that kinde onely which the GRECIANS call *Monogrammos*, or lineary, & afterward from *Monogrammos* spread it selfe into that which PLINIE calleth *Monochroma* , that is to say , from consisting of one line , to consisting of one colour , and from *Monochroma* did by degrees ascend to such excellence, as rather more then moulding , or imagery contended with spirit, or life it selfe , and is productiue of as many seuerall formes , as the eye, or imagination hath objects.

He

Hee therefore, that by example of Picture, or of any other like flourishing inuention, which hath complement from Art, but originall from Nature, shall lift his sight ouer to the first state of things, must confesse, that the present glory, and method of Armories, no more then of those other can take away the grant of a ground, fountaine of the one and of the other. But in Armes we owe nothing more truly to nature then the very light of differencing worths by outward notes. The inuention, application, and disposition notwithstanding of those notes are meerly with Art, and Vse; which two mighty Powers after a very long space of time (for excellent things are of *Elephantine birth*) did at last with infinite labour, and like felicitie, first gather the scattred materials, such as *that vniuersall notion of ensignement* had rudely in seuerall ages afforded, and afterward so admirable wrought-out perfect Symbols, and absolute Armories as wee now behold. Our next steppe is into the maine of our businesse, GOD permitting.

E. Neuer too soone, so as you but holde the course for which at first I capitulated with you, that is to say, so meere a catechising method as if you would instruct mee how to spell the very crosse-rowe of Armes.

A. Though it may seeme a great stoope from the high pitch, which contemplation lyes at to the neerer points of practise, and that the tenor you exact, will but appeare like the bare *Skeleton*, or

cage-worke of ribbes, and bones, before any flesh, or fashion be ouer-laid, in regard as it were of the sanguin complexion, and complete body of a full discourse: Yet forsomuch as those neerer points of practise are the Lists more proper to enter a yong beginner, in the noble studie of Armorie, and that the aspiring to other more mounted, and trowing eminencies of speculation, comprehending innumerable mysteries, in any other sort then as by the due degrees of the Elementarie, compositiue, and other parts thereof, is but to cast a man vp into the winde, there to houer emptily like one of those flying, or floating paper-birds, (not made with that Arte as the Automs of D A E D A L V S which hung aloft by meanes of equall poises) but which wee haue seene boyes raise by a string (after they are once mounted) to an incredible heighth in the ayre. Therefore (presupposing with-all, that you forget not what in the beginning of our conference I deliuer'd to bee my sense for the present, concerning A R M E S, and G E N T L E M E N) I will (according also as at first I yeelded) gratifie you with the course for which you capitulate, without fearing least my profitable, and needfull plainnesse take a rubbe, or twentie, at the suspicion of insufficiencie.

The Contents.

1. *This part peececd to the beginning with repetitions concerning Armes, and Gentlemen.*
2. *Blazon.*
3. *The two first considerations.*
4. *The Continent*

of

of Armories. 5. The Triangular, or SAMNITE shield ours. 6. The ancient usuall stufte of shields. 7. The black Princes honorarie Targat at CANTERBVRIE. 8. FROISARD cited. 9. A zealous digressiō to our Prince. 10. IOHN of GAVNTS honorarie Shield in Saint PAVLES. 11. The like in antiquitie. 10. Blazon makes nothing to the present purpose.

CHAP. II.

EVSTACHE.



Forget not what you deliuered in the beginning, and thinke it worth the labour to approue my memory vnto you therein by repetition. ARMS (speaking in the vulgar, and æquiuocall extension of the word) were, you said, certaine painted, hereditable, and Armoriall markes of honor, by which Gentlemen were distinguisht first from the vulgar, and then one from the other: and GENTLEMEN (simply, and for the present only, for it is to bee supposed that you would giue a more exquisite *Idea*, did you depourtray him vnto vs in his perfection) were the bearers of such markes, or tokens. To these, if you thinke good to adde for mee the knowledge of what BLAZON is before you proceed any farther, I shall seeme to haue the whole præparatorie generalities of matter to ensue.

A. BLAZON is the description of Armes, and their appurtenances, by the receiued termes, or other apt expression of things by words.

E. To blaze then is in Armory the same, which in other faculties is to describe, and B L A Z O N, and description are vniuocall.

A. So I suppose, though some Maisters teach, that wee must not before a soueraigne Prince vse the terme (blaz e) but (descriue) so as then an Armorist shall not bee said to blaze, but to descriue a coate.

E. What things are first now in the name of GOD, to bee considered?

A. Two. The *Continent* and the *Content*.

E. Are there any such terms in Armory, or do you only borrow them to expresse your selfe.

A. Borrow them onely, as I shall perhaps bee enforced to do many others. Which all men that write either new things, or newly of old matters will not onely pardon, but approue.

E. What do you call the *Continent* in Armories?

A. The very same which the word importeth, and no other, that is, the shield, or contayning part of it selfe considered, without any mixture or marke.

E. What forme hath the shield?

A. It hath as many as Caruers, or Painters please, but this triangular

the colour of which Crosse though **NICETAS** name not, yet was it in likelyhood of none other then of the same which is now in the flag of **ENGLAND** (red in white) where (when it was old **BRITAIN**) him-selſe a **BRITAN** was borne.

E. It may be thence it is that **ENGLAND** beares it in honor of him, casting the title erroneously vpon **S. GEORG.**

A. I ſay not absolutely ſo, though it is euident (according to **EVSEBIUS** one of **CONSTANTINE**'s Biſhops) that it appeared to him very miraculoſly when it was now a litle paſt noone, and aboue the ſunne, conſiſting wholly of ſhining light, with a **GREEK** ſentence importing victory againſt **MAXENTIVS**, and his other enimies, and that in religious, and gratefull memory therof, he bare it in his imperial Standard, or **LABARVM**, as alſo in like memory of **CHRISTE**'s appearing to him in a viſion the ſame night, he cauſed his monies to be honored with ſymbolicall characters,



as by his coyne yet extant may bee collected, being (as here you see) a stamp compounded of the two first GREEK capitals in CHRISTES name.

With more vehemency of likely-hood we may affirme, that the Armories of the Ile of MANN were deriued from the semblable figure which the



GRECIANS in SICILIA did long since vse vpon their coynes.

E. I remember to haue seene them not without some wonder.

A. The cause in them was elegant, but nothing agreeable to the Kingdome, or Ile of MANN, though som-what to the three Realms (ENGLAND, SCOTLAND, and IRELAND) which it respects.

E. What was the cause?

A. The three Legs meeting so in the center did symbolize,

symbolize, or signifie the three corners, capes, or promontories of that Iland, which was therefore called *TRINACRIA*.

E. The cause was apt indeed, and would well correspond to our Penile of *ENGLAND*, which is triquet or triangular.

A. It would. But surely in those monyes this was also strange, that in the very iuncture of the Legs, you should sometime see a *MERCVRIES* head, betokening (as it seemes) the witty arts of the Islanders, sometime the head of *CERES* to signifie the fertility, or rape of *PROSERPINE*,



and some-time other things. Yea, the imitation of the like in Armories to that publike deuise of legs hath crept into priuate families, for the *TREMAINS* (a *CORNISH*, or westerne house of Gentlemen) beare three armes so disposed, the hands directed toward the angles of the Sheild. But wee haue once againe almost lost our selues.

E. the time so spent is not lost, but gaind.

A. As for beginning at the Crosse (which were, I yeeld, not only auspicious, but pious) wee haue a great iourney thether, because it fals not to bee handled till wee come (if wee doe come at all) to treat of Charges or Armorial bearings, and is the last part of this argument, saue the mystical which openeth the significations.

The Contents.

1. *The Content of Armories.* 2. BRUTE. 3. *The Continent, and Content explained in MOV-BRAY'S coat.* 4. *A seeming contradiction crept-out-of by the Maister.* 5. *Imagination, the organon here of vnderstanding.* 6. *Continents distinguished.* 7. *The Bounding line or Perimeter in a coat of Armes.*

CHAP. 13.

EVSTACE.



Bout what most is your present doctrine conuersant?

A. About the *Content* of Armories, and subiect of blazon.

E. What (good Syr AMIAS) is the *Content* of Armories?

A. That which it is in other things, to weet, the thing containd. For example. In the Armories credited for BRUTE's, by VPTON following

ARCHI-

ARCHITRENIVS, and other, who in those dayes were so farre from making doubt of BRUTE, as that they, and hee affirme, there were eight Kings lineally from him descending, and farther, that the Lions in the Armories both of SCOTLAND, and WALES, were contriued out of this, beeing, *Or, a Lion passant gardant gules.*



Howbeit, because wee deale vpon demonstration, which is euer of certainties, let this bee the example.



E. Whose coate is this ?

A. It belonged to the noble name, and familie of MOVBRAY, Dukes of NORFOLKE, and quartred at this day by the illustrious, and Princely house of HOWARDS.

E. Which is *the Continent*, and which is the *Content* herein?

A. *The Continent* is left to imagination, being only so much as the *Content* couers, which is here the matter of the Armories, to weet, the Field, and the Lion. And you must vnderstand, once for all, that I speake not any where of an Armes, as it is onely painted on a paper, but do alwayes suppose a subiect sheild.

E. You taught mee before, that the *Continent* was

was the sheild, or thing containing, and now you say that the Field, and the Lion are the *Content*, which being so, then are *the Content*, and the *Continent* (because the Field contains the Lion) either confounded, or there are two *Continents*, one which comprehends the whole Armories, and the other which contains a part.

A. My assertion is true. For the field (that is the superficies) is no part of *the Continent* in my meaning, but is it selfe contained, as the Lion is: And yet your auerment is not absurd, for, seuering the Charge from the Field (which here is red) you may, and that not altogether the most improperly hold, that the Field is *the Continent* of the contained body, be it Lion, or whatsoeuer else.

E. I do not fully conceiue it.

A. Reflect but vpon the description which I gaue you of the *Continent*, and there you shall learne to bring with you an abstractiue, or Mathematicall consideration, for although a Shield, beeing a solid, and Geometricall body, hath in it three dimensions, yet know with-all that it hath a superficies as of it selfe, which is nothing to the making vp of Armories, because there-vpon may bee painted any thing else, and a shield of any matter what-so-euer, timber, mettall, horne, shell, hath nothing of a coate but onely potentially, and in power.

E. This I apprehend.

A. Let mee heere how.

E. We must (Sir) by imagination seuer *the Content*
L 4 of

of Armories from the matter, or thing wherevpon they are, yet so, as by the beeing of Armories vpon it, the shield immediatly becomes the containing part of the whole armes.

A. True, as I suppose. For let an Armes painted on a Surcoat, Tabard, or Shield be blotted out, the priuation of the Armories, makes no priuation of the *Continent*, though not as the *Continent of Armories*, but as a substance of it selfe, and if the blazon of the coat be knowne, though by reason of that priuation it appeare not to the eye, yet to the intelligent it abideth, and preserues the notice both of the mater, and forme in the mind, though so I doe no more take it to bee an actuall Armes, then the dreame, or *Idea* of a building is an house.

E. It is cleare then that *the Content* of a painted armes is all that whereof the eye takes view within *the bounding line*, whereof that line is a part.

A. I say not so. For whither you thereby vnderstand the *perple*, or *visible line*, which circumscribes the whole, as a *perimeter*, and is drawne with Pen, Penicil, or howsoeuer: or whether you only meane that inuisible, imaginarie ducture, hauing neither bredth, nor depth, nor is separable from the thing in which it is imagined, I cannot directly affirme, that it is any more a part of an Armes, then a *communis terminus* is of that which went before, or of that which came after; or then the vnexpressable point of time which diuides the new yeare from the old, is a portion of the new, or of the old: The *bounding line* (in my conceit) being common

as well to the *Continent*, as to the *Content*.

E. How then?

A. Where the error breeds no danger, it is best there to follow common opinion, and seeing these things are not wont to be so narrowly sifted, it is enough to take it, as it is most usually taken.

E. How is that?

A. As a part of the Coate.

E. Then haue we a *bounding line*, or *perimeter*, to bee added to the *Content* of euery Armories.

A. I easily grant it to your sharpnesse.

The Contents.

1. *Great oddes betweene Parts, and Elements.* 2. *Elements of Armories what.* 3. *LVCRETIVS his note of Grammaticall Elements.* 4. *Armorial Elements foure.* 5. *Demonstrated in the giuen example, and infallibly holding in all.*

CHAP. 14.

EVSTACE.



Hus farre we are proceeded happely. What shall I now bee to you next endebted for?

A. If you call it a debt, then for that which is next in the nature of our subiect, so farre as the nature of this place will beare, which is onely to show you in generall, that the parts in the *Content* of armes are diuerse.

M

E.Vn-

E. Wouldest that I pray, so farre as you thinke good.

A. The parts in *the Content* of Armes are diuerse, but betweene the Parts, and the Elements of a body, there is great difference. For the parts of a man are the head, the neck, the armes, the hands, and so forth, and againe, those parts haue their parts, as the head hath eyes, eares, nostrils, lips, &c. and those parts haue yet againe their parts similar, and dissimilar, or (as they speake in Schooles) *Homogenean*, & *Heterogenean*: but the Elements are another thing, and common with man to all other breathing creatures in the world. It is therefore absolutely necessary, before wee come to entreat of the total, & partil, similar, & dissimilar parts of Armories, that we first deliuer the Elemental.

E. What are Elements then I pray?

A. The *Elements of Armories* are such, as into which all Armories may be resolued, as into their common principles, grounds, or beginnings.

E. The Elements then are the common grounds, and beginnings of Armories.

A. They are, both as the word imports, and as it signifies in other things. So syllables may bee resolued into letters, their Elements (of which all voices vnder heauen consist,

Tantum elementa queunt permutato ordine solo)

and all compounded things into their simples.

E. Which then are those Elements of Armories?

A. These

A. These **LINES** of all sorts, simple **COLOR**, or tincture, in which words I comprehend aswell the two mettals in **Armes**, as all armoriall colours. To which you must adde **NUMBER**, or rather **vnitie** (which is the fountaine of number) for to it may all Charges, whereof there is any numeration in **Armes**, be reduced, and lastly **POSITION**, that is, the manner of setting, disposing, ordering, or placing tokens of honor in their proper subiect, a **Shield**.

E. **LINES**, **COLOR**, **NUMBER**, and **POSITION**, are then the *Elements of Armories*, which in their **Quadruple** number are equall to the naturall, fire, aire, earth, and water, or to the humors in an humane body. But can you for examples sake show them to mee in the most noble coate of famous **MOVVBRAY**?

A. Most easily, for they hold infallible in all. *Lines*, and *Colour* you confesse are therein apparent, and in that the **Lion** is single, and not more then one, the *Element of number* is manifested, and whereas lastly he is rampant, or erected, and neither passant, couchant, yssant, or of any other sort, *position* is most evidently *Elementall*.

The Contents.

1. A flitting eye sees little the more herein for seeing.
2. Lines the first Armoriall Element. 3. why.
4. Lines in Armes, as Place is in the Physicks. 5. Of Purples, of the word *filum* in antient **LATIN** poeie, and other Synonimas of Armoriall lines.

6. *The first distribution of lines.* 7. *The second.*
 8. *The third.* 9. *A necessarie prouision about the
 true vnderstanding of Armoriall lines.* 10. *Ma-
 thematicall subtiltie in speaking of our lines
 auoided.* 11. *Armorie Queene of liberall know-
 ledges.* 12. *As incentiue to Vertue as Statues.*
 13. *Armes well read, fittest bookes for the noble.*
 14. *Some Methods rather Mazes.* 15. *Armories,
 the onely remaining customarie euidences of ho-
 nor.* 16. *The Earle of NORTHAMPTONS pia-
 tie to our Souereigne Lord King IAMES at
 GREENEWICH Towr.* 17. *Blazon the
 least, and meaneſt part of Armorie.*

CHAP. 15.

EVSTACE.



He myſtical chain, in which all foure
 are linckt together, I cannot but ac-
 knowledge, for it is (as your ſelfe
 haue ſaid) moſt apparent. But doe
 you not purpoſe (good Sir AMIAS)
 to handle all foure ſeuerally?

A. How eſe? For if I did not, you would take
 in but ſmall ſtore of light at this caſement, and
 euen then alſo a ſitting eye (howſoeuer it may
 idlie ſooth it ſelfe) ſhall ſee little the more, but all
 ſhall ſtill be to him, as it were.

Sub enigmatē,

Or (as the very great Philoſopher wrote in excuſe,

or

or defence of him-felfe for publishing his workes) they fhall remaine as if they were not published, though published. *LINEs* therefore are the firft Element of the foure, as (taken in the vulgar fenfe, not in the more *Mathematical*, and penetrating) they præcede colours in work, as that kind of drawing before-faid which the *GREEKS* called *Mono-grammos*, was before colouring, as colouring it felf was before light, and shadow in artificial painting, as alfo light, and shadow were before thofe things which *PLINIE* faith the *GRECIANS* call'd *Tonos* and *Harmoge*, the former being the heightning of light, and the other the commiffure, fide, or paffing of colours into other colours, or by what name foever our modern Artifts know them by. And all Painters wee fee doe firft make a rude draught with chalke, coale, lead or the like, before they limn a Picture, or lay a Colour.

E. Notwithftanding, how I pray are Lines an Element of Armories? or why?

A. Becauſe a coat can bee no more without lines, then without colour.

E. *Lines* then doe forme an Armes, and giue them to bee.

A. Certainly.

E. Is there any knowne number, or ſet faſhion of lines required?

E. You know right wel (*Syr EUSTACE*) how in few words to demand enough. Your queſtion is perplex, and cannot bee ſatiffide without ſome diligence. Firſt therfore of *Armorial Lines* in general.

E. I harken curiously, therefore on I pray.

A. There is nothing infinite in the workes of Art, or Nature ; but there must of necessity bee limits, termes, extremities, or bounds.

E. Vndoubtedly.

A. Which limits, or extremities are eyther vnderstood, & by imagination cōprehended, or made subiect to the eye by lines. Those lines are that in Armories which place is in the *Physicks*: Armories then, and the figures, portions, or proportions in them being artificiall bodies, or semblants of bodies, must needs haue limits, bounds, or circumscriptions.

E. The necessity is apparent.

A. Nor can those limits, rightly put, bee transpassed, or exceeded, but the limited thing it selfe must be monstrous, and deformed, and as those ductures, or draughts of lines are shapen, so are the figures (which they circumscribe, and limit) well, or ill.

E. Nothing is more eident.

A. The painters of Armes do call these lines (as I think) the purlie, or perfil (which also the SPANIARDS blaze, as a feuerall part of the Armories) and foundes as if it were *per filum* (which word *filum* LVCRETIVS doth use for the outermost bounds, or ductures of lines in figures, or for the figures themselves;

Debent nimirum non omnibus omnia prorsum

Esse pari filo similique affecta figurâ

They

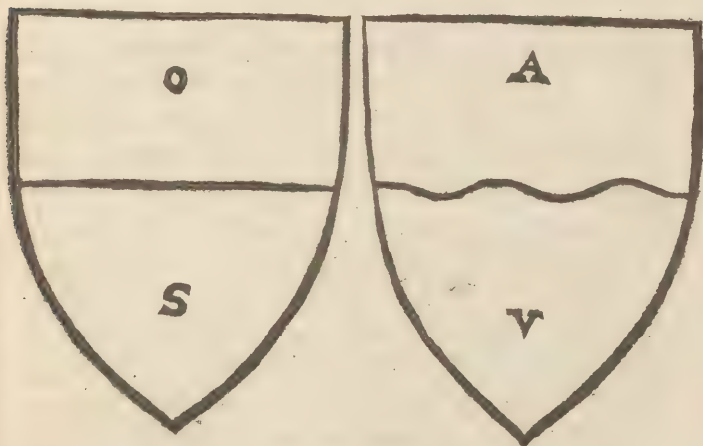
They also call it *quartering* when they put the last hand to the work, drawing the blacke lines, which giue the shape, and lastly they some-time call it a *Trick*, and *Armorsists* in other cases cal them *Vmbrature*.

E. Of how many sorts are *Armoriall lines*?

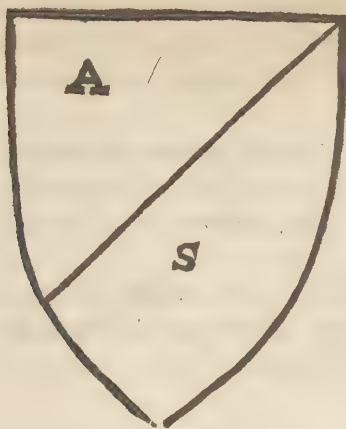
A. The doctrine of lines in armories distinguisheth first of their forme, and secondly of their number.

E. What saith it concerning their forme?

A. *Armorial Lines* are in their first diuision *Straight*, or *Crooked*.



Again the *straight* are either *Direct*, or *Oblique*; *Direct* as in the first example, *Oblique* as



More-over the *Oblique* are either *straight*, or *crooked*. The *Crooked* are sub-divided infinitely, but the more vsual, and vniuersall may bee reduced to these heads, that is, *circular*, *angular*, *wauing*, and *mixt*, and briefly are all such as are not *straight*. But before you proceed any farther, my charity cannot forbear to giue you here a cautel for pre-vention of straying from my sence, and one error not met-with in the beginning, multiplies it selfe into innumerable. Therefore when we speake of *Armorial Lines* eyther here, or any where, I do not meane of them otherwise then as of terminations, or common limits of *Armorial bodies*; and when we say lines are *straight*, or *crooked*, of this, or that forme, I pray vnderstand that I meane the *Armorial bodies* which they terminate are such. For though Lines are the inseperable circumscriptions of

of formes, or figures in sheilds, as of sheilds themselves, giuing them (at least-wise to our sight) *to Bee*, yet it is the body , or space comprehended which casts them out into the extremities , whereby they become their visible limits , which albeit we are enforced in flat pictures, and plaine tables to expresse by lines, yet in carued, or embossed objects of armes , no other lines are drawne then such, as the body it selfe so cut, embost, or carued, terminates our sight with , which lines shift with our station. Doubtlesse, in the *Idea* , or mentall shape before it come as it were into act, by beeing painted, cut, or carued, those terminating, and truly *Mathematical* lines, abstractedly considered, are manifest, adhering (or inhering rather) without any possibility of separation from the conceaued Image. Whereas also the lines drawne in the former coats (for they are coats of Armes , very faire, and good, as well as examples of *Lines*) seem to apportion the said coats, yet are they (I meane the parted , and diuers-colour'd moities of the seuerall sheilds) but seuerall solid peeces, or faces of differently colour'd bodies, meeting in such a seam of separation (in my conceit of them) as necessarily produce, and present vnto vs such , or such a line. Neuerthelesse for more familiar perspicuity in teaching , I am to retain to speake as the vulgar, without daring to vse the more penetrating point of spirit, it being also not in the skil of man to draw a line (how admirably smal soeuer) without any latitude , such as the subtilty of the *Mathematicks*

doth require.

E. I am well satisfied.

A. You shall be else for the honour of so *Gentlemanly* science, which iust Antiquity would haue enstiled Mistresse, and Queene of liberal knowledges. For that in it all the faire Arts seeme to assemble, and euery Grace, or (as the *LATINS* speake) euery *VENVS* of inuention (not blurred with obscuring commentaries) glitters there in open manner, with much significancy, ornament, and vtility. For albeit the sense be somewhat abstruse, and hidden, yet, who (specially with any interest in them) can behold the renowned Armories of *HOUARD*, *TALBOR*, or the like great Worthies, who presently reflects not vpon the Bearers? or is not (so as instruction, or capacity want not) stirred vp thereby to virtue? Because (as it is in that most excellent Historian *SALLYST*) if *FABIVS*, if *SCRIPTO*, & other heroick *ROMANS* were wont to say, that their mindes were most vehemently set on fire with noble thoughts, when they beheld the Images of their renowned ancestors, not for that the stuff, or workmanship had any such efficacie, but for that the memory of their immortal actions, reuiuing thereby, enlarged the flame of honour in courageous breasts; Then surely, as those Conquerors (for it is indeed the noble temper only which can be apt to kindle at such objects) were so stirred at the view of those dumb statues, what able man should not as fruitfully frō a coat of Armes take occasion to describe, and blaze to a yong Lord his own particular offices, & expected

expected habits of Noblesse?

So much the rather, for that the pleasing aspect of Armories, and signes of honor in them representing some meaning or other, the spectators readily know not what, procures a delight, and so prepares the mind with a willingness to bee instructed. Why might not also the same able man repeat (vpon like occasion) the whole memories of his fore-fathers? shewing that these Armories of theirs haue these, or these *Elements*, & parts, were displaid in standard, banner or howsoeuer, in such a battle, such a siege, or seruice, that this or that colour, figure or deuise therein came thus, or thus, & well fitted such a person of the family, such a virtue, such a fortune in him, with innumerable other branches of discourse springing from such an opportunity, as from a root. And yet farther, if the Tutors skill would serue him to interpret the Coat it selfe, and to deliuer out of it those diuine, morall, naturall, & liberal notions, tending to sharpen wit, and enoble mental habits, O! how easely might he bring al Princely knowledges within the sphear of his actiuity? how easily auoid the iading of hopeful spirits with the torment, & rack of newdeuised methods, (mazes rather) & saples documēt's?

E. He should greatly bind me to him that would giue me the copy of such a lecture, the bare mention wherof hath so enflamed me.

A. Vndoubtedly in the due time (that is, when by former necessary instructions you are enabled to conceiue) you may. Howsoeuer (as I said at first) my youth hath euer held these considerations

in Armouries very worthy the study, and leifure of a free-born man, & the rather to, for that Armes are in a fort the onely remayning customary euidences, or testimonies of Noblesse, now that neyther Statues, Arcks, Obeliſks, Tropheas, Spires nor other publike magnificent erections are in vſe, neyther can bee retalled into praſtiſe by one, though moſt commendable, and noble example at the Towre of GREENVVICH.

Our age therefore, affecting compendious waies of eternization, all testimonies, are in a manner reduced to this one of ARMES, OR ARMORIES, which alſo are indeed worth them all. But if (as ſome very fooliſhly ſuppoſe) the Termes, & vſe of *Blazon*, which (as is already ſaid) comprehends but the deſcription of the mechanicall parts, were all; who would not then think but that a Nomenclator, or Muſitian, that knew but the words moſt frequent in his owne profeſſion, did deſerue as great applause as our *blazoner*? which is as far from the thing (nor doth affection abuſe mee herein) as ſignes from ſubſtances.

This ſhort excuſion (Sir EVSTACE) I call mine, which pardoned, ſhall truſſe-together all deſire to exſpatriate farther, and ſettle vs from hence-forth cloſely to our buſineſſe, not onely till the intricate matter of *Lines* be ſufficiently explained, but til the reſt of the *Elements*, and the whole intended argument bee diſcuſt, in proportion to the preſent vſes.

E. You doe not onely merit pardon, but many thanks

thankes , for such a repast , giuen to vs vpon the way, and not by going out of the way.

A. Which you shall the more grace, (admit we haue forsaken the Bias of our course , and run out a little) if you bee pleased to remember that our last talke was of *Crooked lines*.

The Contents.

1. Of *crooked lines* . 2. *They improper to Geometrie* .
3. *Are exemplified* . 4. V P T O N S *Blazons of some of our crooked lines antiquated* .

CHAP. 16.

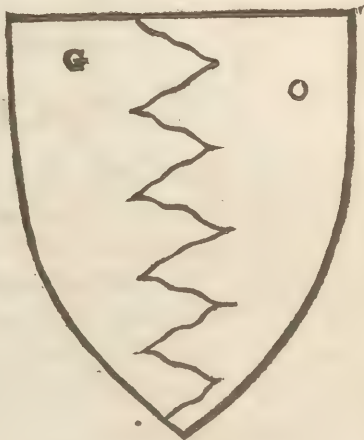
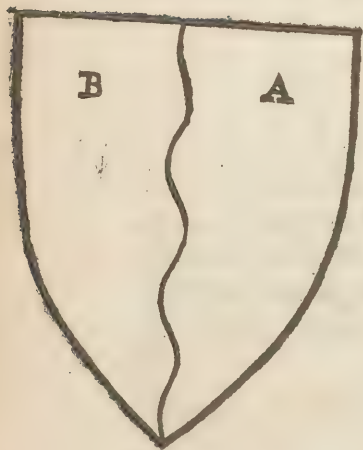
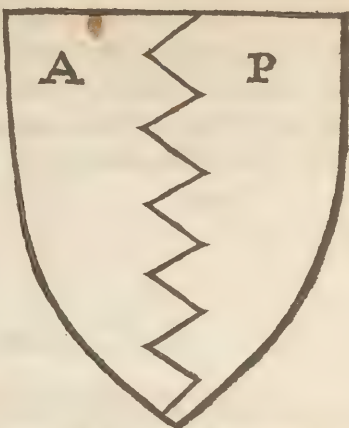
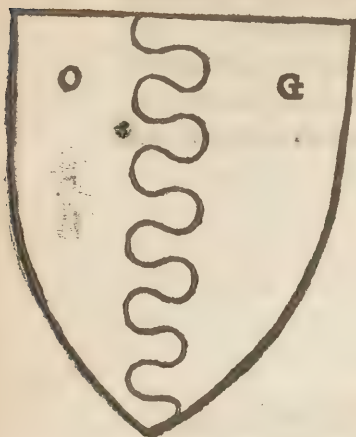
EVSTACE.



Hat Circles, Angles, & the like, are in Geometrie, I do already partly vnderstand; But what are they in *Armorie* ?

A. Heere are examples of the foure kinde of our *crooked lines*, with which *Geometrie* hath nothing to doe.

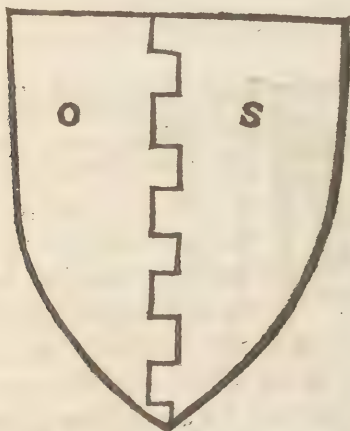
N 3 E. Are



E. Are these their names in Armorie ?

A. Nothing lesse , for they haue other very
differe

different : They are all parted *per pale* , or (to vse SCOTTERS word) *mi-partie* , that is , parted longwise in the midst , or perpendicularly parted , but yet feuerally affected in the partings , for which I referre you to GERARD LEIGH , and other blazoners : Oncly this I will note , that whereas the second partition of the foure is now blazed *endontée* , Antiquitie (or at leastwise VPTON about two hundreth yeares since) blazed that *rasee* , and this .



which is with vs *embatteled* , hee called *per pale endontée* , and not *embatteled* .

The Contents.

1. *Another distribution of lines Armoriall.* 2. *Much of the doctrine of Lines, put ouer to their more proper place.* 3. *The totum compositum of Armes.* 4. *A new deuision of integrall lines into Pertransients, and Pertingents.* 5. *Saint OSVVALDS Banner.* 6. *Both sorts of lines described.*

CHAP. 17.

EVSTACE.



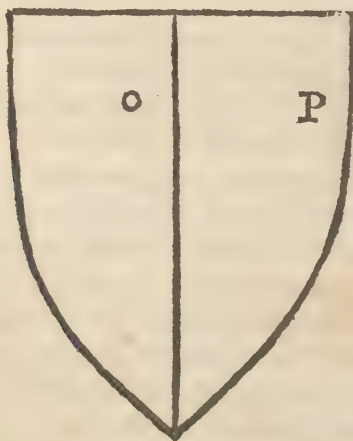
Proceed I pray, for I vnderstand thus much.

A. Lines by a second diuision are one in a coate of Armes, or more, which is a diuision, the handling whereof belongs to the *Arithmetical*, and *Compositiue* part. Therefore to set downe what sorts, and parts of *lines* are in Shields, and how one of them stand with the other, be altogether points of another text, as where those *Elements* are made vse of, and the *tutum compositum* (to weete a good coate of Armes, what good coate of Armes soeuer) is described, or dissected as in *Anatomie*. Neuerthelesse for your farther light, I will not stick summarily to deliuer somewhat more concerning *lines Armoriall*: which, first, are either *Entire*, and
Pertran-

Pertransient, or *Entire* and *Pertingent*, or parts of them.

E. Which is the *Entire Pertransient*?

A. The whole, or *Entire Pertransient*, is that which crosseth the middle of the Shield, and runns diametrically the longest way of her position, as heere in this example following, and such other. Heere I cannot but by occasion of this, remember what our countryman, venerable B E D E, writeth (in his History) of King O S V V A L D S banner, which, saith hee, being of Gold, and Purple, was hung ouer his toombe, and (as I thinke) is the eldest authentick record of honourable Ensignes in that kinde among vs, and in my opinion not vnlikely to be of this sort, *partie per pale, Or and Purple*, rather then of any other. This by the way.



The *entire Pertingent* is that which passeth from one side of the comprehended space, but not through the midst thereof, as the *Entire Pertransient*, which passing, or not passing through the midst, or center, is the true difference between the *Entire* of one sort, and of the other.

The Contents.

1. *Entire Pertingents subdistinguished.* 2. *Their sorts described.* 3. *An obscure blazon out of SCOHIER.* 4. *How Pertingents come to be Pertransients.*

CHAP. 18.

EVSTACE.



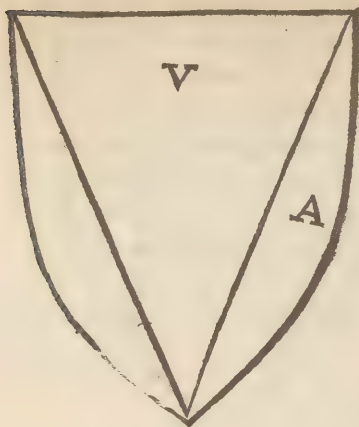
Aue *Entire Pertransients* any other member of diuision?

A. No, for they are single, pure, and immutable, fully answering in their nature to *Dimetients*, or *Diameters*: But *Entire*, or whole *Pertingents* haue, and are subdistinguished in their longitude: For they runne the longest way of their position, or not the longest.

E. Which are the *Entire Pertingents* that runne the longest way of their position in the Shield, without touching, or piercing the Center, and are *Entire Pertingents* of the first sort?

A. These.

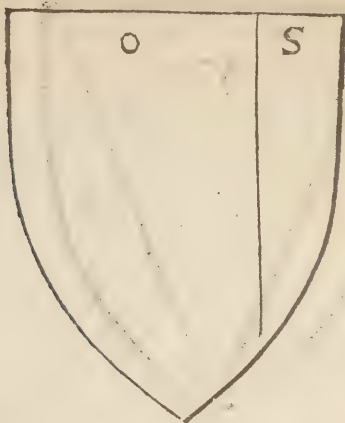
for,



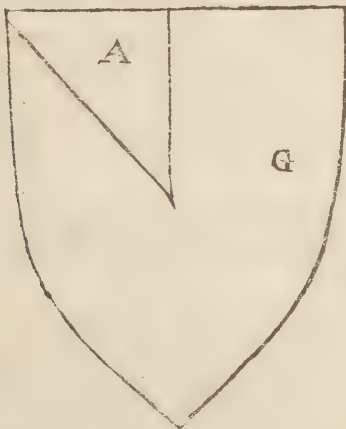
for they crosse not the midst, and yet are drawne the longest way of their position, obliquely shooting from the Angles in chiefe, and meeting in point base. Therefore both those *Lines* are *Pertingents* of the first kinde, and the partition it selfe is the onely one of all partitions, which toucheth all the points of the Escucheon, as you may see this doth.

E. Which is the *Entire Pertingent* of the second sort, that shootes not forth the longest way of his position?

A. That which shootes not forth to the full length of an *Entire Pertingent*, (as straightned by the narrow limmits of the Sheild in that place, where it is situate) can rarely bee found single in any Coate: But SCOTIER giues vs examples, as heere in a *direct line*, which (somewhat obscurely)

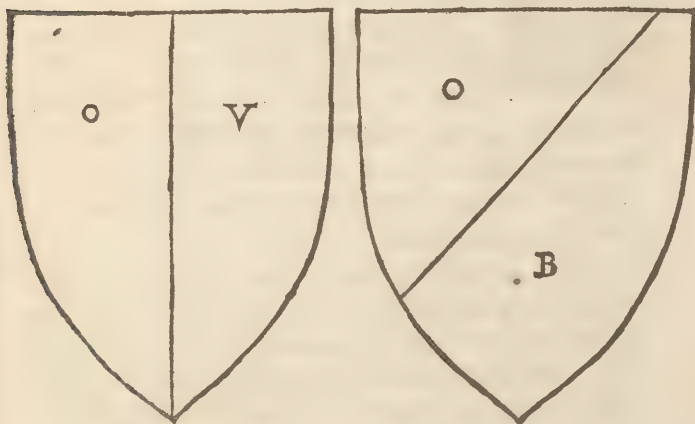


hee blazeth a *Sinister*, and againe of an *Oblique* line in this.



which he (how clerckly foeuer) calleth *Emmanchè*

au dextre. Both which lines are *Pertingents* of the second sort, entire, integral, continuous or whole, and passing withall from one side of the sheild to the other, yet not by the longest way of their position, as diameters: For if they did, then the one should bee *partie per pale* or *Mipartie*, the other *Partie per bend sinister*, as is most apparent, the longest waies of their positions being through the midst, or center of their comprehending spaces, the first perpendicularly, the other laterallie, as here you may behold.



The Contents.

1. *The more essential differences of lines entire among themselves.*
2. *The quality of Pertransients.*
3. *The more noted properties of Pertingent lines.*

CHAP. 19.

EVSTACE.



Hat can be said more concerning this lineary element.

A. Incredibly to much for this place. Let it therefore suffice in presēt, that out of the most spacious store-housen of glorious Armes I sparingly afford you some-what, & rather as a tast then a feast.

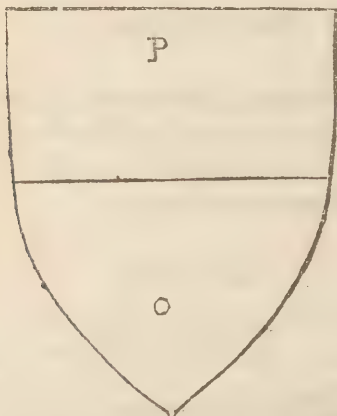
E. What then are the more noted properties of these *Armorial lines*?

A. Your question is apt. For hauing thus in general described the sorts of *Integrals*, or *lines entire*, as wel *pertransient* as *pertingent*, it is secundarily conuenient that I should instruct you a litle in those properties, wherein more essentially they differ among themselves. I wil therefore breefly shew you first the quality of lines *pertransient*, as those which are of most honor, & state. *Pertransients* (the chief of *lines entire*) do either touch some one Angle of the sheild, or touch not, none of them touching two, or more.

E. Which

E. Which of the *Pertransients* touch?

A. Or rather which do not? For as there are but foure sorts of *Pertransients*, armōrial *Dimetients*, or *Diameters*, so the touching of an Angle, one, or other, is inseperable to all of them, excepting to one only, and to no more, for any thing I remember, which is in *partie per fesse*, and this *Pertran-*



sient (as you see) passeth in breadth of the Sheild through the vmbilick, or middle point, as an *Entire Pertransient* ought, yet without touching any Angle therof.

E. What are the more noted properties (now) of *lines pertingent*?

A. The quite contrarie propertie to the other. For as *all pertransients* (onely that one excepted which I haue already shewed to you) passe y^e Céter,

and touch one Angle, or other, & neuer but one, so no *Pertingents* doe eyther crosse the midst, or touch an Angle: But the more essential property of *Pertingents* is not to crosse the midst: Though in both respects there want not exceptions, there beeing a *Pertingent* (and but one) which crosseth the Center, as the *Pole-line* (a *Pertingent* also) toucheth an Angle.

The Contents.

1. Another diuision of lines entire. 2. An exemption of circular lines from that diuision. 3. A *Pertingent* of a singular property. 5. EVCLIDS E'ements not much more perplex.

CHAP. 20.

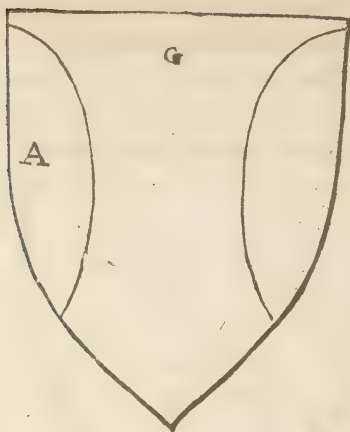
EVSTACE.



Aue *Integrals*, Entire, or whole lines, any subdiuision?

A. They haue. For *Integrals* (such I meane as are bounded in the *perimeter*, or extremity of the sheild) doe eyther touch the *Directly opposite parts* of a Coat, or the *Obliquely opposite*, as the former examples partly shew.

From which rule notwithstanding this *arching line*



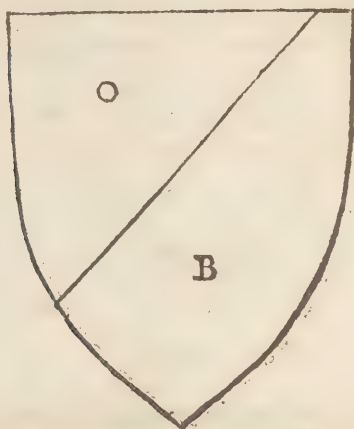
line doth differ, and makes a notable exception, for it terminates it selfe in the same side where it began, notwithstanding it be not interrupted, but *continuous*, and *entire*. Which *Arching lines* are of two sorts, for they eyther touch an Angle, and touch not the Center, but withall doe terminate them-selves in the same side, according to the rule formerly giuen, or else they touch not an Angle. Of both kindes that one shall be enough to exemplifie the exception by, if it may be called an exception, which is not of the selfe-nature of which the rule is, the rule beeing ment of *Straight lines* onely, so as *Arching lines* doe rather exact a particular handling, and place.

P

E. What

E. What line is that which being a *Pertingent* partakes not with the common quality of lines *Pertingent*, which ought not to touch the midst in passing, nor determine in an Angle?

A. Lo heere.



E. What is this?

A. A *Line Pertingent* you confesse, for that it goeth not the longest way of the position, but toucheth not the *Opposite sides*, and yet, (which a *pure Pertingent* should not doe) it crosseth the midst: And as the *pile-lines* (before exemplified) balk the Center, but touch the Angle-lines, so this balks the Angles, but not \S Center. But were it set vpon the same Axel as now it hath, and extended the longest way of his position, it should one way be a *partition per pale*, and the other a *partition per bend*.

bend. This line it-selfe is seene in a *Gyron* of od pieces, but neuer single, and therefore being in composition onely, I may yet demurr vppon the admittance therof, as an exception against the rule of *Pertingents* in generall.

E. The matter of Lines in Armes doth (I see) extend it selfe far, and (as pertaking the subtilities of *EVCLIDS Geometricall Elements*) is inuolued, and manyfold.

A. You may well say so, for that we haue al this while handled only certaine single, and more principall *Lines*.

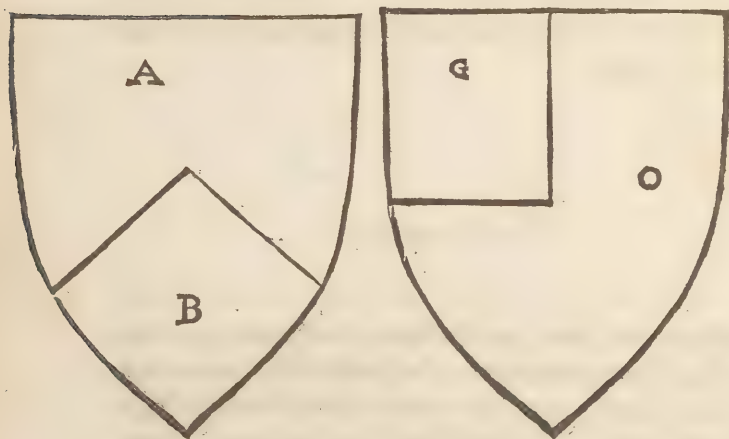
The Contents.

1. *Parts of lines pertransient, and pertingent.*
2. *Their more common causes.*
3. *And chief properties.*
4. *A line for euery day according to that of APELLES..*
5. *Syr EVSTACE stayd a while from analysing the premisses.*
6. *Casualty, & Fortune in Armories.*
7. *Blazon referred to blazoners.*
8. *Single Lines not subiect to that casualtie.*
9. *Double Lines diuided.*
10. *Parallels, Diallels, and Neuters.*

CHAP. 2 I.

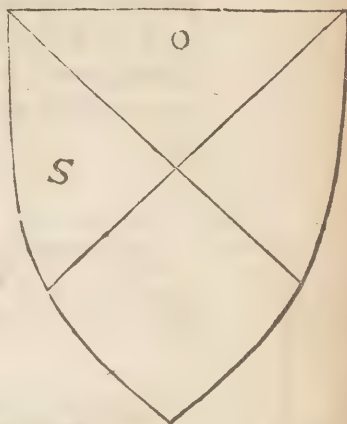
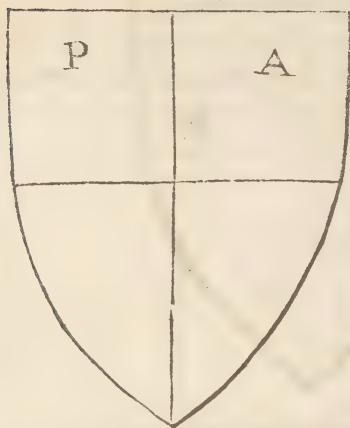
E. It remayneth now that you teach me (if you please) the doctrine of the other member, or branch in your first distribution, concerning the parts of *Pertransients*, and *Pertingents*.

A. The Doctrine is short, and easie, for such Lines haue one chiefe property, that they euer make an Angle in the sheild, as here :



But being drawn through, they for the more part discouer them-selues to bee but parts, or beginnings of other Armorial bodies, by imitation, defect, or redundance. As, draw the half-lines or *semdiameters* of the first quite through the sheild, they beget this first mixt partitiō, & then (in the second) by extending the *cheuern-lines* into the chief points

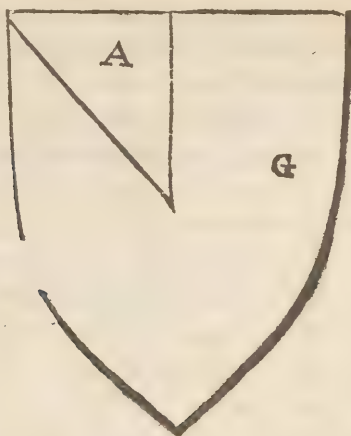
points *partie per saltoir*, is produced, as followeth.



E. In this place therefore you make these *semi-diametrs* to bee parts of *Lines*, which meeting in the Escutcheon, and neere some part of the midst thereof, or in the midst it selfe, bring forth an Angle, or rather a quadrangular, or triangular Proportion, as the place will beare.

A. So as these parts of *Lines entire* (contrarie to the nature of *Pertransients*, and *Pertingents*) doe each of them touch his side onely of the Shield, and withal, either settle in the very midst of the Armes, or fall short thereof, or other-wise shoote by it, or lastly touch an Angle: which is a property onely seene (so farre as I remember) in a *Gusset*, or a *Gyron*, which *Gyron* is halfe a *Cabe*, or

quarter cut off by an *oblique* or *diagonall* line, as followeth.



E. There is no part of this your last Paragraph, or Section, which needs not very particular demonstration, before I can be made capable thereof, it hath so many foulds, for which I doubt not there will bee a time. In the meane season I perceine that this doctrine will affoord a line for euery day in the yeare, so as none need passe contrary to the great Painters precept, who bad no day should passe without a line.

A. Heere then shall bee the period of my present handling *the Element of lines*, so farre as they are *Elementarie* in the first degree, for you seeme weary.

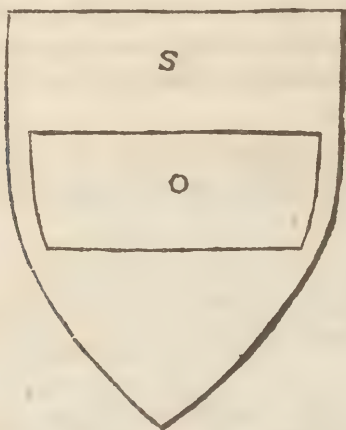
E. At no hand (good Sir EVSTACE) vnlesse the matter stretch it selfe no farther. But to let you vnderstand how I profit, I will drawe a *Table* or
Analys

Analysis of this which you haue already deliuered.

A. Doe that hereafter when you come to the cloze, which now after a short straine, or two, will be presently. Now that you may vnderstand how casualty workes in all things, behold it spareth not *Armoriall lines*, which are cut off some-time, before they can arrive at any side of the Shield.

E. Fortune (as the vulgar phrase is) which sports her selfe with the Owners, and Lords of Coate-Armours, may very wel make bold with the notes of honor which they beare: Nor ablueth it from conueniencie, that if men suffer her force in their liues, Sheilds and Armories should not claime a priuiledge aboute them.

A. Of that main'd, or truncked kinde, are this, and the like.



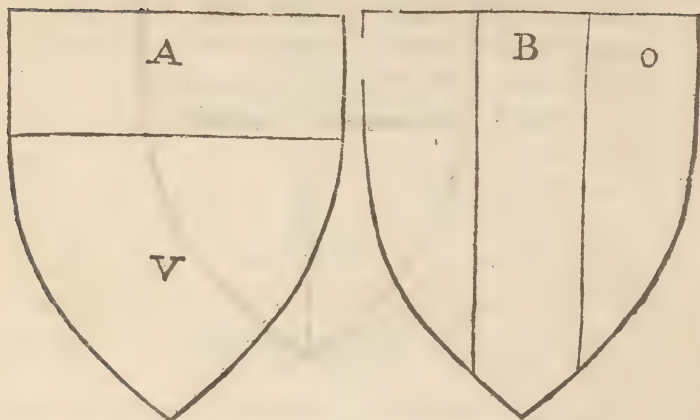
E. What call you this?

A. Remember I protest against encroachment, but referre you for *Blazon* to *Blazoners*, the termes of that Art being of no vse in considerations such as these, which set not downe the things themselves as they are Armories, but by abstraction of Elements from Bodies, do giue examples as they primitiuelly concurre to their making, which subtilize the witte, and formalize the object: Therefore to comprehend the Particulars of one nature vnder their more generall, subalterne, or other kindes, doth exact words fitte for such purposes, which wanting (as they are) must of necessitie bee deuised, and imposed, or the Arte bee lame in that point. *Blazoners* call that Bearing, or Charge in Armes, an *Haumed*, or *Humet*. But *Single Lines* are neuer subiect to this violence, or casualtie, whereof wee spake before, but onely the double, which are either *Parallel*, *Intersecant*, or *neither*.

E. Which double *Lines* are *Parallel*, or fellow in Armories?

A. Those which are such in other subiects, as in the Sphære. In Armories they are these, & the like

which



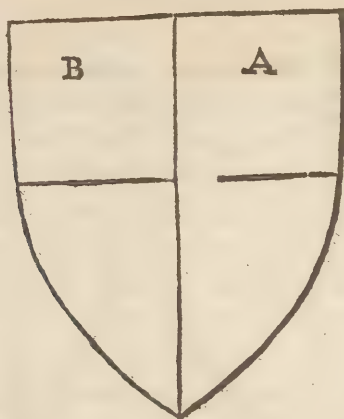
which fide one by the other without meeting according to the true property of *Parallels*, which may in other wordes be called *geminels* or *twins*.

E. Which Armorial lines are *Intersecant*?

A. As *Parallels* are commonly *Pertingents* only, so single *Intersecants* are generally *Pertransients*, so in the former examples which I gaue you of *Parallels*, you see they are *Pertingents*. *Intersecants* be *Pertransients* which crosse one the other, and are these, or the like.

Q

E. But



E. But are there some entire armorial *Lines* which be neyther *Parallel*, nor *Intersecant*, and yet are pairs?

A. There are, as in the former example of *partie per pile* in points you may perceiue, for there the *Lines* meet, and therefore are not *parallel*, though pairs, and yet crosse not one the other, and therefore are not *intersecant*, which considerations belong to the generation, or composition of *Armories*, and are there, not heere, to bee cntreated off.

The Contents.

1. *The Maister called back to english himselfe about the causes of some Armorial bodies.* 2. *A Canton one of them.* 3. *A Pile another.* 4. *Syr EVSTACES supposal of an abortion in Art.*

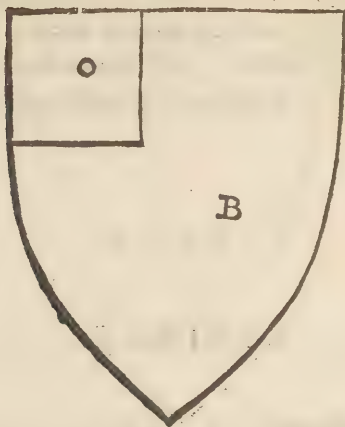
CHAP. 22.

EVSTACE.



Yr, I pray let mee call you backe to english your selfe, where teaching the parts of *Lines* you said that the Armoriall bodies which they made were parts, or beginnings of other Armorial bodies, or deduced how-soeuer one out of the other.

A. Your selfe wil easily be able to answer your selfe when you shall hereafter know what figures, and proportions the skil of commendable Armories doth admit. For what is a *Canton* but a *Quarter* contracted, or abridged?

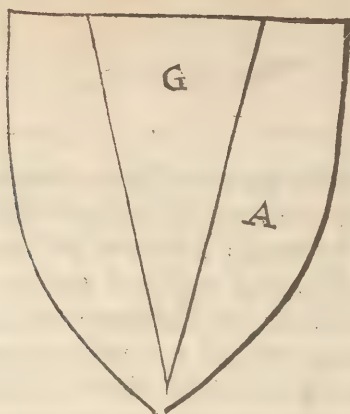


And this, as I take it, is an Armoriall bodie drawne from a *Quarter* by defect, or imitation, or both waies.

E. How is one of those lesse Armorial bodies whereof you spake made by redundance?

A. That may appear vnto you in a *pile*, as I conceaue, for the *pile-lines* shooting on eyther side, & beyond the *fesse* or midle point, & meeting afterward together vnder the *nombri*, or *base* of the *fesse*, yet not extended to the lowest, or base point of the sheild, creat a new Armorial figure by redundance.

E. Of



E. Of what Armoriall body seemes this a redundance ?

A. Of a *Gyron*, or the like.

E. It seemes to me that it may be by defect, as well as by redundance. For where (like nature failing of her end) these lines fall short of the lowest point of the shield, called the base, or last point, and clozing before their time beget this figure, which (otherwise) running *Parallel*, and equidistant from their beginning would produce a *pale*, so may this *pale* appeare, in the finall intension of failing Art, to bee a *pale abortive*, or mis-carrying.

A. Saving the honour of your wittie error the *pale* is an Armoriall body of it selfe.

The Contents.

1. The intended matter of *Lines* at an end. 2. All their sorts not regularly comprehensible. 3. The linearie premisses begun to bee recapitulated. 4. Complemental passages betweene the two Knights. 5. The Maister findes fault, and supplies the wants. 6. The soft-wax table of memory. 7. The necessary use of certaine markes vpon the Slate, with sundry methodicall considerations alike necessary.

CHAP. 23.

EVSTACE.



He matter of *Lines* is now, it should seeme, at an end.

A. The intended mater (that is, to show how they are elementary to the lineal part of the facultie) is at an end. But these *Lines* of which hitherto wee haue entreated, are onely some of the maine, for examples sake brought hither, and which the SPANISH Herald very often blazeth by the name of *Perfill* (as

(as is said) or as wee say *Purple, Or, Argent, Sabie,* or so forth.

E. Then belike there are more *Lines* of al sorts in Armories?

A. There are more, & those not comprehensible within these rules. For neyther can Lyon, nor Eagle, nor Tree, nor Flowers, nor any other distinct representation be exprest in Armories without *Lines*, eyther drawne or conceaued, according to that which wee haue heere-tofore deliuered.

E. Shall I nowe recapitulate the poyntes of this as it were *Geometricall Element of Armories*?

A. Very willingly, and as you go make demonstrations vpon this *Slate*.

E. First therefore it is plaine that *Lines* are a principal *Element of Armories*, in which they are eyther *straight*, or *crooked*. The *straight* are *direct*, or *oblique*, and againe, the *oblique* are eyther *straight*, or *crooked*.

A. Thus far your memory can sustaine no reproach.

E. *Crooked* are manifold, as thus, and thus, and thus.

A. Hetherto the mute *Slate* shall witnesse with you against forgetfulnesse.

E. *Lines* by a second diuision of yours are one, or more then one in an Armes.

A. Show how.

E. O (Syr AMIAS) did you not adiourne the demonstration of that part to another time? and I am but your spring-water which naturally can mount no higher then the head from whence it came.

A. You haue too great a memory not to bee dangerous.

E. For all that you will not me thinks forbear to speak things worthy of table-books, and the next mornings meditation.

A. Mean-while (for I acknowledge no such happiness) runne ouer the rest of the lecture of lines, if you please.

E. As ambitiously, assure your selfe, as if the Chair became my skill.

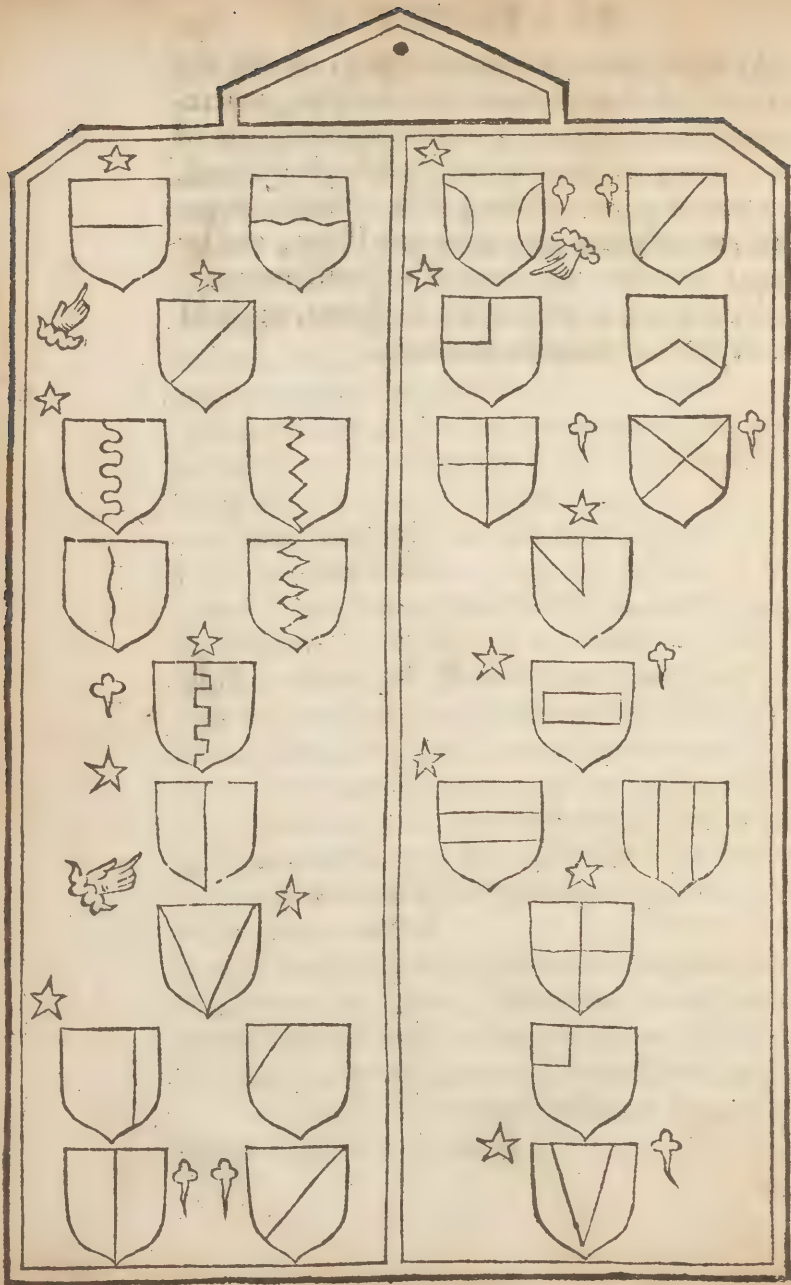
Lines therefore, you farther said, were eyther *Pertransient* in the nature of *diameters* (and of those *Pertransients* you remembred no greater a number then foure) or else *Pertingent*, as thus, and thus. You also toucht some speciall properties of them all, handling by the way some other things, and concluding that *Lines* in composition (which part you did also put ouer, as more proper to bee taught in another place) were eyther *parallel*, *intersecant*, or *neutral*.

A. Here like a young Courser that hath no certaine pace, you shuffle. If therefore you will render your selfe sufficient for the vnderstanding of monuments Armorial, it would behoue you to spell, and conne them throughly, and often, and that you may do it with the more effect, my selfe will not faile

faile to giue you my best furtherance . As for the present , I will once more view the *Slate* , where-vpon you haue cyphred your remembred parts of the lecture , and therein supply what is wanting, that you may haue all the passed examples together, and in sight at once vpon one Plane , and by them (as by so many places of artificall memory) both call them to your minde the better, and hold the depending doctrines the surer.

R

E. It



E. It is a singular good course, and a sure, for the soft-wax table of memory retaines not without sealing, and nothing is worth attention which is not worth remembring. But why haue you noted some with Asterisks, or Starrulets? some with hands pointing? and others with *trefoils* slipt?

A. Euery *Starrulet* shoves a passing, or transiting from one different matter to another, according to our discourse it selfe, where were sundry branches, exceptions, and theorems. The marginall hands show, that at the Escutcheon to which they seuerally point, begins a generall comprehension of all the particulars of one nature, which follow betweene that hand, and the next, and is a more light then in the handling was giuen. For of those Elementary *Lines* (and primely Elementall are none but the single) which we haue exemplified, the first sort are Elementall, and considerable in regard of their forme, as *straight*, *crooked*: Those of the second degree are *Lines* considerable in this Element in regard of their position, or manner of placing in Escutcheons, as *direct*, and *oblique*, or, as in the more, or lesse length of their ducture. The third, and last are *lines* considerable in regard of their pluralitie, and therefore worthely adiourned to bee discourse for the Fabrick, or compositiue part of Armes, or Armories, in which they mixe, and concurre to the enshaping of proportions and figures vpon Shields.

E. Wherefore serue the *Trefoils*?

A. To signifie such examples as are occasional, and come in but vpon the by : As *partie per pale embatteled* (for so much therein as concernes the formes, or affections of *lines*) is comprehended within the *Angular*, and is not a sort of it selfe: So the two *Escucheons* which do immediatly follow the two *Pertingents* of the second sort, that is to say parts of *Pertingents*, are to show (as before they did show) how they become *Pertransient*. Yet the former diuisions hold : For all betweene *hand* and *hand* are in one prædicament of *Armory*, and euery *Starrulet* is the signe of a different matter : The exceptions, and incidencies before said, being most aptly notwithstanding comprehensible vnder their seuerall heads.

E. The Element of lines thus happily finished, the most beautifull Element of colours, doth next present it selfe to handling.

The Contents.

1. *Admired* PLATO vouched for entrance into the Element of colours.
2. *Why* colours are elementall to *Armories*.
3. *Armoriall* colours two-fold.
4. The vulgar error of bearing in proper.
5. *Seauen* chiefe *Armoriall* colours.
6. The *Maister* doubtfull how to marshall them.
7. *Antiquities* for the honor of *White* colour out of PLATO and SVETONIVS.
8. *Rare* scorne of humane pride out of colours, one very late of ABDELA the *Morisce*

Morisco Emperour. 9. *National as well as personall respects in the vse of colours.* 10. *Two considerations in the marshalling of Armorial colours.* 11. IULIVS SCALIGER bowld with ARISTOTLE. 12. *The Armes of Doctor BARTOLVS one of the first gowne-men which bare any.* 13. *Certaine scales of colours.* 14. *The differences betweene two Authors cited in those scales, and the reason.* 15. *Concerning the place of Gules, and Azure.*

CHAP. 24.

AMIAS.



Hite (saith PLATO) is the fittest colour for GOD. Having heere but named PLATO, it seemes to me that I haue withall let in a great deale of light, and gracefullnesse, and thertore gladly vse that sentence of his as a garland, to adorne the entrance of this part of our discourse concerning Armorial colours.

E. You haue done well, and I rise vp in honour of his memory.

A. The beautifull, and vitall Element of colour is in hand. But before (eyther with PLATO, or any one) we define which colour is best, let vs not vnkilfully ouerslip the handling of such matters as ought necessarily præcede.

You are therefore (as a generall rule) to re-

member that by the word *Colour*, I vnderstand all sorts of colours in Armes, as well as those which are called metalls, as the rest. For gold, and siluer doe but in better stuffe expresse the tinctures which they hold, and *yellow* hath precedence of *white* rather for the dignity of the metall which sets it forth, then as it is a colour, in respect whereof it is not comparable to the chaste, and virgin purity of *white*.

E. Why are colours elementall to Armes?

A. For that as *lines* giue them shape, or circumscription, so without *Colour* (as hath bene said) they neyther haue life, nor distinction.

E. Hath the naturall *Philosopher*, who teacheth the causes, and generations of colours any employment in this subiect?

A. What liberall profession hath not? but yet not in euery time, or place, and therefore not now, nor here, no more then their materials, as *cerusse*, *lamp-black*, *vermilion*, and the like: Because those colours are only for our turne which already haue their beeing, and are agreed vpon in common practise.

E. How many *Armoriall Colours* are there then?

A. All colours vpon occasion bee vsed in Armories, as the thing which is to bee painted doth require. Therefore all *colours* are *armoriall* in the largest sense, which you may easily perceiue in those sheildes, where the *Charge* being of seuerall colours (as a *Peacock*, a *Culuer*, a *Cameleon*, a *Rain-bow*,

blow, or the like) is set forth according to life, which as seldome, so it is of little grace in Armory, whose liking is chiefly of those which beeing principall, and *Colours*. as it were of them-selues are withall most different one from the other. Of them (as the humors of this artificiall bodie) it is enough if we deale onely with such as are most noble, and vsuall, which are *seauen*. For that the bearing of things in their proper colours should be best, as it is I confesse somewhat commonly held, so is it a common errour, and but among the Commons, because those of the Vpper-house of skill know it is far otherwise, the reasons of Armes, and Nature being so different. A blew, or greene Lyon (which are as improper colours for that beast as can bee) are of better bearing then a naturall: How-beit if that vulgar conceit haue any ground, it is in the vse of the prædominant colour of a creature whose image is borne in Armories; as a golden Lyon rather then any other, because *Yellow* is prædominant in him.

So that at most it can be said, That creature is best borne, or borne in his most dignity, which is aduanced in the prædominant colour thereof, which also I must demurre vpon, for I beleue it not yet, and the reason will appeare elsewhere, for this is but by the way,

E. Which then are the *seauen* chiefe *Armoriall Colours*?

A. I am troubled at your question, as not knowing which to set downe first, the order in naming

them is so diuerse, and in the march of Armes to resspasse against true Marshalling is an errour which I am not willing to committe. To make Antiquity arbitresse of this difference will perhaps not serue, because custome (which hath dominion ouer matters of this kind) hath preuayled to the contrary, our whole speech being but of the chief armoriall colours. PLATO (laying *white* aside, as a sacred colour, and symbolicallie reserued to the seruice of powers diuine) leaues all the rest vnto vs for militarie Ensignes. Among the ROMANS it had signification of soueraignty it selfe, for (as it is in SVETONIVS) a crowne of laurel bound vp with a label, or riband of white, and set vpon a statue of the first perpetuall Dictator IVLIVS CEASAR, the Tribunes commanded the said lace, or label to be taken away, and the fellow to bee put in prison, as one who had therein gone about to erect a King, and so far as was in him proclaymed CEASAR; a matter as then high treason against the State. DOMITIAN in like sort for that his brothers sonne in law had

Albatos ministros.

rooke it very haynously, as if by the vse of that colour were ambitiously implide a pretense, or right to share in imperial dignity, chastising it therefore with HOMER'S

ἐκ αὐτοῦ

inferring

inferring that as *many Kinges marr'd all*, *there ought to be but one*, so that his Nieces husband meant to make one.

Of these and the like were no end, and yet the present controuersie of præcedence in colours should rest vndecided. Which if any man shall despise, hee doth not know that nothing is of so small moment (which I speake not as a matter for men to bee proud of, or wherein they haue cause to glory) which is fit for vs Mortals to contemne, whose most weighty enterprizes by a colour, a shadow, or lesse, are not seldome interuerted, or swaid, to the singular scorne both of humane wisdom, and of what their other force so-euer.

We heue heard of a King who seeing the shippe wherein his sonne went vppon the dangerous aduenture of encountring the MINOTAVR of CRETE, returne with blacke sayles, as it went forth (the colours of victory beeing forgotten to be displaid, as was agreed) impatiently, and sodainly destroyd him-selſe, as supposing him to bee slaine.

Fresh accidents are most forceable.

Very lately in BARBARY a white skarcrow was ynough to start an Emperour from his imperiall seat, and make him to flye. Thus it hapned. In the late famous furies of that country betweene the three brethren, HAMET BOSONNE their cousin made head for him-selſe, and drew toward MAROCCO or MORVECOS the principal citty, not far from from which, ABDELA lay in camp, from whence a fellow being seen vppon an hil with a spear in his hand,

S

and

and a *white linnen* vpon it as a flag, the Emperour ABDELA thought HAMET BOSONNE to bee at hand with his whole force, where-vpon in al hast taking vp som of his Tents, but the greater part left standing, he fearefully ranne away: And what was this terrible apparition do you imagine? a poore MORE washing his napery, and for the speedier drying thereof vsing his speare to hang it in the sunne. Let examples passe: who sees not the naturall effect of colours? At the approach of light whose senses are not cheared? In darknesse who feeles not a kinde of horror? Haue the *white* of a delicate face, and the *blacknesse* of a NEGRO alike admittance to our eye? or allowance in the minde? What innumerable affections are raised in the soule by colours, all admirers of beauty can tell, and I see not what the pride of life is more ambitious in, or studious for, witnesse the maruaylous valuations of pearle, and stone (chiefly for the various shine of their colors, their luster, or water as they cal it) & pompe of cloathes, the ornament of building, and innumerable other: All which are vnto the blind worth nothing indeed, but to those who haue the vse of sight, a maine cause why they desire to liue and bee.

Symbolical philosophy will teach vs wonders concerning these, and other maters. Who dares in TURKIE weare greene; the colour of MAHOMET, but the SULTAN him-selſe, or those of his blood? He that had liued when *red*, and *white* in the like-colour'd roses were fatall to the royall families

milies of ENGLAND, would haue beene very loath to haue encountred with his contrary colour vpon disaduantage. *white*, and *black* long harraressed some parts of ITALIE in the famous factions of BIANCHI, and NERI. It was but onely a false feare which COMMINES in his eighth book writes that his FRENCH were put into by the *white banner* of a principall Leader of theirs, the same hauing beene vsed by the MARQUES of MANTVA their enemye. The particular præference which is giuen to this, or that colour, aboue the rest by seuerall persons, how, or whence doth it come? That there is a nationall as well as a personal respect cannot be deny'd, and colours rather then other are vulgarly appropriated to special vses, as symbolical to them, so far forth as a kinde of superstition is growne vpon the auoyding, for you shal seldome see a Bridegroom wed in *yellow*, or a forsaken Louer walke in *blew*. To mourne in *black* is as nationall a custome, as for the graue, and ciuill to go therein. Who sees not what a religion there is, as it were, in the vse of colours? At a Saint GEORGES feast, a tilt, or triumph no man will usurpe his Maiesties knowne colours, *yellow & red*.

Is there a gracious seruant in Court who will dare to mount any other Colour into his hat, then that which his Lady, and Mistresse best aproues, and vseth? There is scarce any Noble person who doth not affect one colour, and prefer it before another in his fansie, though him-selfe can render no reason for it.

In the marshalling of *armorial colours* two considerations therfore I recommend vnto you : The first is as they are colours naturally , the second as they be of estimation in respect of things represented. In the first consideration *white* , and *black* are by all the more learned , agreed vppon as chiefe: So PLATO, so ARISTOTLE , so to conclude, all Physiologers teach ; But I teach not you with IULIVS SCALIGER to taxe great ARISTOTLE, for saying that *blacke was the priuation of white*. These two colours, as they are most different, so haue they their seuerall excellencies awarded, as the heads, or common parents from which all the rest are distant in greater, or lesse proportion, answerable to their participation with eyther. In the second consideration, colours are to be respected as they represent other things, in which regard *white* hath not praecedence. This distinction is insisted vpon by the most renowned *Ciuitian*, BARTOLVS, in that little treatise which he left vnto vs of Armes , and Ensignes , occasioned perhaps for that him-selfe had this coat-armour

given



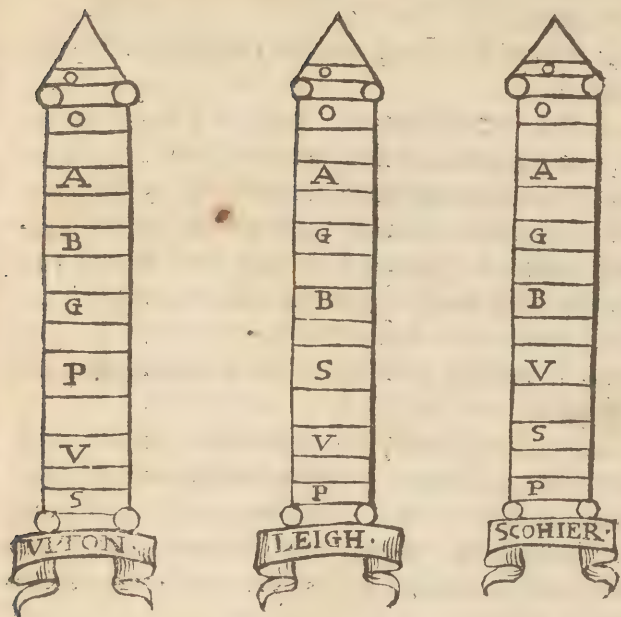
giuen to him by the Emperour *Carolus Quartus* of whose priuie Councell hee was, and is the first of Gown-men whom we shall readily finde (as I beleeue) that had honor done vnto him in that kind, which was but in the yeare of our Lord God, MCCCXLVII. To sweare from his authority vpon greater reason, or authoritie, can carry with it the lesse note, for that hee was a Lawyer, not an Armorist, and for that him-selfe suruiued not the publication thereof, which was done by his sonne-in-law after his death, and therefore may seeme to haue wanted the last perusal. And this (for honor of the man) I thought to fore-warne, least (as may fall out) wee should in some things decline his iudgment, as not onely in marshalling the seauen chiefe Armoriall colours, but in other things likewise, wherein (wee presume) his speculations were not beyond all others. Come wee now at

last to the present matter of their order, which according to the former considerations, is among the Maisters very diuerse.

E. As how? or among which of them?

A. VPTON a Canon of *Sarum* and *Wells*, in his learned worke of *Armes*, dedicated to his Lord, and Patron HUMPHREY Duke of GLOUCESTER, cites them otherwise then GERARD LEIGH, who simplie hath the most, and best collections for Blazon, and (notwithstanding his *Pythagoracisms* in affecting certaine numbers, and his no good choise in matters of Antiquitie) doth best apply him-selfe to the capacitie of a learner, who is ignorant in other good letters. BOSVELL in one place followes GERARD LEIGH, but JOHN de Scohier Beaumontois differs from them all, and other Maisters (as Sir JOHN FERNE Knight) haue their peculiar marshallings. The three first I haue thought good to comprehend in this figure of sundry scales.

E. But



E. But what say you?

A. First, obserue wherein they differ, and wherein they agree. About the place of metals there is no altercation, for all giue præcedence to gold, as to the more worthy mettall, but about the colours they varie: For VPTON assigns the third place to *Azure*, which LEIGH, and SCOHIER doe poste into the fourth: VPTON enstalleth *gules* in the fourth; LEIGH, and SCOHIER in the third: *Purple*, according to VPTON is fifth, but according to LEIGH and SCOHIER, seauenth.

In *Vert*, *VPTON*, and *LEIGH* doe accord: *Sable* is put last by *VPTON*, which *LEIGH* thinks worthy to bee fifth.

E. May *VPTON*, and *LEIGH* bee reconciled or no?

A. The matter is to be fetcht som-what farther of, that is, you must first consider them simply, and as of themselves for colours, in which sense *VPTON* rather speakes, then as they are in Armories, in which sense *GERARD LEIGH*: and so, they two hauing their seuerall reasons, their seuerall marshallings may be defended.

E. How doe you consider them as they are colours?

A. *white* certainly is in his proper nature most excellent, as being most pure and splendent. For it is plaine that *Yellow* hath som-what in it lesse pure, and is a degree (though yet the next degree) to *white*, and as for the third place which is by *VPTON* giuen to *blew*, and by *LEIGH* to *redde*, *VPTON*, who knew much better the reasons, and causes of colours, did see that a bright *blew* had more of *white* in it then *redde* had, & *redde*, though a very bright colour, yet participated more *yellow* then *blew* hath, yet because it hath most of the second colour, and consequently not any thing of *white* but secondarily, therefore did *VPTON* following the order of nature marshall *blew* third, and *GERARD LEIGH* hauing reference to the dignitie of *Yellow*, as it is exprest in mettall, placed *redde*, where farre more learned *VPTON* putteth *blew*, which is

in the third place, as also renowned BARTOLVS, though not in respect of it selfe (as VPTON doth dispose thereof) but in regard of the aēr which it figureth.

The Contents.

1. *Concerning the place of Purple.* 2. VPTON in one respect preferred before LEIGH in the matter of colours. 3. Yellow not aduanced aboue white, in regard of it selfe. 4. Cæsarean Lawyers commended. 5. Doctor BARTOLVS not diligent, nor exact in Armoriall colours. In how many sorts their precedency is considerable. 7. Sir EVSTACE spared as a learner.

CHAP. 25.

EVSTACE.



Am satisfide in this, so farre as concerns the reconciliation, or reason of those two first Authors VPTON, and LEIGH in their first difference. The second difference is about *Purple*, which in VPTONS *Obelisk*, or *Scale* is fifth, but in LEIGHS seauenth.

A. There is no doubt but that VPTON with good iudgment did marshall it so, considering his perswasion of their order in nature. For *redde* bee-
ing with him the meane, and equidistant colour

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in

in the said order, betweene the two extreames of *white*, and *black*, what can bee more aptly placed then *purple* next to *red*? for somuch as *purple* hath in it a kind of deepnesse, which makes it incline to a degree of *black*.

E. Doe you thinke that VPTON had as good reason for the other particulars in his *Scale* of colours?

A. Altogether as good, considering his perswasion of the order of *colours* in nature.

E. Then you preferre his iudgment before LEIGHS in the first consideration, though it should seeme that euen his *Scale* also doth not meerly, and purely answer the said consideration, for somuch as *white*, being according to nature, the most excellent of *colours*, hath not priority of *yellow*, which it ought to haue, being of it selfe pondred, VPTON respecting the honour of the metall which *yellow* representeth, or in which it is represented, and therefore his marshalling is not simply naturall.

A. Your obseruation is true, and by the leaue of *Ciuitians* (an order of men which rightly instituted is able and worthy to gouerne the world) I will adde somewhat farther concerning BARTOLVS: who making his distinction of *colours* as we haue done, and first (which also factious methodists would carpe as preposterous) declaring which colours are in his opinion most noble in respect of things which they represent, instead of prosecuting the other member of his diuision, that is to say, instead of showing which colours

are

are most noble in respect of themselves, makes some of vs doubt whether hee hath therein performed any thing at all, or not confounded the second member with the formost. For comming to that point thus hee disputes, *as light is most noble* (saith hee) *so her contrary, which is darkenesse, is most base*, then in colours as they are to bee considered as of themselves, (for that is the point)

*Color albus est nobilior quia magis
appropinquat luci.*

If therefore (ô renowned BARTOLVS) *white* is more noble, (as you affirme) for the more nearenesse which it hath to light, then it is not in respect of it selfe more noble, but in respect of that more neerenesse (that is, in respect of another) and so wee seeme to bee forsaken by you in this second point: For neither is light, nor darknesse a *colour*, nor measuring causes of the dignities of *colours*, nor was it the question which of them two was most noble, but whether this, or that colour. Yea, a curious sifter might hazard all the first diuision by this, or make a fight betweene them, I meane betweene the first, and this: For if there bee but one rule of præcedence in colours, as they are considerable in respect of things which they resemble, or allude vnto according to the first diuision, then eyther *white* is chiefe euen in that respect, and to bee preferred before *golden*, *purple*, and *azure*, contrary to the collection which hee makes,

or this is no apt resemblance which is brought by him of *light*, and *darkenesse*. But if there are two rules of such præcedencie, then certainly, colours as they are considerable in respect of others, are to bee considered after a double manner, euen according to the first diuision, the one manner superior, the other inferior, and the second consideration which is of colours as they are of themselues is to bee sought out in naturall Philosophie, not in resemblance, nor allusions. But I may not entangle you at first with these subtilities.

The Contents.

1. *The Maisters great opinion of Purple.*
2. *The wonderfull honor which Antiquitie had it in.*
3. *Coniectures why that colour hath now lost the præcedence.*
4. *The admirable beautie set forth by Hyperbole.*
5. *The Maisters wish for restoring it to the antient glory.*
6. *The two vegetous soules of Armories.*

CHAP. 26.

EVSTACE.



On fauour mee therein (good Sir
AMIAS) therefore if you please,
and that the Entrance, Qu, and
Turne thereof bee yet, I would bee
glad.

glad to vnderstand somewhat concerning colours as they are in Armories.

A. I affect not the maintenance of forced paradoxes in matter concerning them, neuerthelesse before I entered farther I would gladly that *purple* were restored to the owne place.

E. Indeed I maruayle seeing the best, and most ancient Authors speake of *purple*, as of an Imperial, and most referued colour, peculiar to the CÆSARS, and other Soueraigne Princes, how it hath lost the præcedence?

A. You may wel say it was peculiar indeed, when in the phrase of IVSTINIANS CODE, the shel-fish wherein it grew is called *sacer murex*, and the crime of vsing it in cloak, or other garment by an imperiall edict dated at CONSTANTINOPLE equalled to treason, and the appropriation thereof to them of the bloud only, is honored therein with no manner, nor lesse holy a word thẽ *Dedication*, which yet is but according to the Analogie of the whole vse, if the colour were sacred, nay; if I forget not greatly, the State therein grew so precise, that to vse but guards, laces, or strings dipt with that die was capitall, though the great and glorious Emperour IVSTINIAN remitted the rigour of those Edicts made by his prædecessors.

The reason why it hath lost præcedence is because we haue lost the colour it-selfe, since (as som thinke) the TVRKS haue come into possession of the fishings at TYRE, and other places where the *welks* or *shel-fish* grew in which *purple* was found, or

because though the fish bee not extinguished, yet the Art it selfe of drawing, and keeping it is vtterly perisht: For it is not (GOD knowes) that bastard die which is in *Grocers turnsol*, a mixture of *vermillion*, and *blew-blisse*, or *cynaber*, or the colour in violets, but a most pretious, bright and admirable; which (saith *PANCEROLLVS*) is now to bee onely ghest at in the *ITALIAN* ielliflowre, & seemes not in some iudgements to bee that of the *Amethyst*, but that of the *Rubie*, *Pyropus* or *Carbuncle*, or (as saith *BARTOLVS*) of Elementall fire, or rather of the *Empyræan* heauen it selfe.

If the true, and *TYRIAN* purple were not lost, I perceiue you would not feare to aduance it in dignitie aboue *white* and *yellow*, that is aboue the metalls in *Armories*, *gold* and *silver*.

A. I durst certainly. But forsomuch as those colours are in the Court of honour exempt from the name, and nature of colours, beeing the vegetatiue soules of *Armories*, and so reputed, wee put them apart as agreed vppon for the purpose of *Armorie*.

The Contents.

1. Of *sable and white the two extremes of colours.*
2. *Their order in nature not the rule of their dignity.*
3. BARTOLVS *wherein ignorant.*
4. SCALIGER'S *scale of colours.*
- 5 *which are the best Armories.*
6. *The reason of Armes, and nature is diuerse.*
7. *Of the Roman Eagle.*
8. *The same imperial Bird with two heads found borne in-remote Antiquity.*
9. *The dignity of Sable.*
10. *Præcedence captious.*
11. *Reflections vppon the humors of the Time.*
12. *Of Azure and the place thereof.*

CHAP. 27.

EVSTACE.



R and *Argent*, and their colours *yellow* and *white* beeing agreed vppon (as you say) and their places resting out of controuersie, the dignity of mettall carrying it from the priority in nature, or excellēcy in that respect, seeing also that the true *SIDONIAN*, or *TYRIAN purple* is lost, though yet it retains an opiniō of royall estate, or Maiesty, what is your conceipt of the rest in the scale of colours, that is to say, *Sable*, *Azure*, *Gules*, & *Vert*,

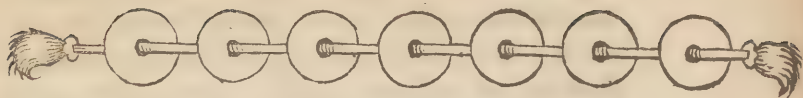
or how-soeuer otherwise you or others please to marshal them?

A. I will tell you. Nothing is more plaine (as I suppose) then that *blacke* is, as it were, the *basis* or *pedestal* of colours, and *white* the crown-point, or toppe, there being a kinde of leuitie, beside purity in the one, and an heauinesse, or obscurity in the other, *white* (according to books, and reason) being capable of all colours, and *black* contayning all. And if in this speculation we may faine a *sursum*, and *deorsum*, an ascence, and descence, an aspiring, and rest, a center and a summitie, the same must needs hold very well in *black*, and *white*, and in the relations which intermedious colours haue in their distances, and mixtures with eyther. VPTONS scale therefore (sauing in the præcedence of *yellow* before *white* for the cause before sayd) is best fitted to the order of Nature. You might aske now why the order of Nature should not also be the order of Honor, and Dignity.

But if that were so then among al other incongruities, *sable* as it is the *basis*, or foote of colours, so should it also bee the basest in Armories, which BARTOLVS (ignorant of Armorial speculations, for now I am compelled to go so farre) doth not stick to affirme.

E. And why is not I beseech you?

A. For your better vnderstanding thereof put VPTONS scale into a line, thus.



or if you will (with great learned IULIUS SCALIGER in a philosophicall, sharpe, and clearkly manner disputing of colours) thus.



E. I thinke it best.

A. Grant now that there are two *termes*, or *extremes* of colours.

E. It is graunted.

A. Grant also that the reasons of *Armes*, and *Nature* are feveral.

E. Be it so.

A. Then, as in nature there is no excellencie but in extremes, and as the final cause of *Armes* is one principall rule of excellence in *Armorie*, *white* beeing the one extreme, *black* the other; More-over the finall cause of *Armes* borne openly in the field, or else-where, beeing manifestation, where *black* for the solemne deepnesse thereof is a colour altogether as far to bee seene, if not farther then *white*, for which cause also *black*, and

V

bright

bright in composition are held the soueraigne *superlatiues* : our vnderstanding therefore must necessarily bee conuinced, that in the Armoriall placings of colours, *sable*, next to the metalls, is best, no Herald (as I take it) doubting that these the present Armories of the ROMAINE Empire.



are for such and other good reasons, according to Blazon, cheife.

E. I could with a very good will step aside heere into a question, or two if you would allow thereof, vpon occasion of this double-headed Bird, for that though you hold it so excellent, yet to mee (in the rudenesse of my nouiceship) it seemes monstrous and vnnaturall.

A. I maruaile not if it doe: But this example
may

may confirme vnto you that saying which I but lately vsed, to weet, *that the reasons of Armorie, and Nature are seuerall*, in the one signification is lookt for, proprietic in the other. You cannot but haue heard the cause of this Bearing. The Eagle was the Ensigne of a Legion, and as you may say the Standard, vnder which many *signa*, or inferior (Banners wee cannot call them) but Ensignes did march, as belonging to the seuerall bands, or companies of Soldiers comprehended in that Legion. The Eagle was also the Symbol, and receiued Hieroglyphick (so to say) or Armes of the Empire, which being diuided by the Emperour CONSTANTINE (vpon the translation of the Imperiall seate from ROME to CONSTANTINOPLE) into the East, and West Empire, gaue cause (as it is in tradition) of bearing this IOVIAL bird thus augmented with the addition of a neck, and head, as looking to the two opposite coasts of the ROMANE world. Howbeit I do not wonder if to you it seeme vnkindly, and prodigious, hauing read in an Epistle of BRATVS RHENANVS, that some did heretofore labour the Emperour MAXIMILIAN, to abolish the bearing of the double-headed Eagle for euer, as a monster, but that (as the Prouerbe is) some were found wiser then some, whereby the sacred ROMANE Empire was preserved from being spoild by the ignorance of a few, of an Ensigne, or Symbol so renowned. I could rather wonder at this Shield,



wherein also is an Eagle like to the former , and found engrauen in the column of ANTONINVS at ROME, which column was raised long before CONSTANTINE was borne , or any such diuision of the Empire thought vppon, or thought more tolerable then it was in the old common-weal to leaue old ROME for ALBA.

IVSTVS LIPSIVS thinks that the soldier (for it was a priuate deuise) who bare this sheild, was of a Legion made out of two, for that two Eagles seem mixt as it were in one , nor haue I in present any better coniecture to bring , though I would hee had deliuered his conceipt what the Crowne ouer it might meane.

[Neuerthelesse]

Neuerthelesse it should appeare, that the motion which RHENAVVS speakes of, was not then first made, for the Armories of FRIDERICK the second, reuiued among the rest at WESTMINSTER and there written Emperour, haue it but with one head, and the same seemes alike antiently painted, or stained in the glasse window ouer it, and this was in the reigne of HENRY the third King of ENGLAND, about foure hundred yeeres past: Other take it to proceed out of the engrauers error, or that hee was onely King of ROMANS at the time of the Armories there cut, or painted, and consequently in right thereof had onely the Eagle with the single head, but afterward (the writing being more easily changed then the sculpture) the Armories remaining still the same, hee had the title of Emperour added, as that which had accrewed to him after their affixation, or setting there. But I may not tolerate these or the like digressions: You see therefore (contrary to Doctor BARTOLVS) the cause why *Black*, though the *basis* of colours, is not yet the basest colour, but shares with *white*, or hath the next roome thereunto.

E. If you were marshall in the court of Armorie, I perceiue there would bee some little alteration.

A. Sir, the mater of præcedence is captious, and I would bee loath to make a Grammar-warre in Heraldrie.

E. Is there any cause of feare?

A. That note of a degenerous minde, is not too much mine; howbeit, no man thinkes it safe to offend many.

E. Will any be offended?

A. May be that some for their own Coates sakes will complaine of iniury done to their colours.

E. Indeed with as much cause as a Poet may be challenged for his *Idæa*, by such as acknowledge their owne part of vice in a figured person.

A. What may not men feare in so sickly a iudgment as the worlds? But, if I should put *gules* after *azure*, what could you pick out of that? you perhaps will answer, nothing.

E. I should make that answer, for I could picke nothing out of it.

A. No? were it not to embase ENGLAND, and to ouer-glorifie FRANCE, because the ENGLISH field is *gules*, and the FRENCH field *azure*? Or should I not doe wrong to Campes, and Parliaments, robbing souldiers, and vpper-house men of their colour? would it not bee sayd I were malicious?

E. O poore construction!

A. Poore indeed: But what so foolish that is not among men? But *azure* being the colour of the starred heauen, and showing more clearly then any of the other with either metall, and (according to BARTOL) figuring the *aër*, might warrant such a præference: yet I could discover another dangerous exception.

E. What is that?

A. That

A. That in putting *azure* before *gules*, I should plainly preferre speculation before practise, the ciuill contemplator before the martiall commander, and so renew the old *Theomachie* of HOMER, setting debate betweene MINERVA, and VENVS, or rake out of *urnes*, and *cinder* the antient quarrell of

Cedant arma toga——

which conspiracie against common quiet, I will not bee guiltie of for a colours sake.

E. Then *azure* you could wish were fourth?

A. If there be prescription to the contrary, I will not contend against custome.

The Contents.

1. The great honour of Gules.
2. Of Vert, and Purple, neither of them vsuall in ENGLISH Armories.
3. The superfluous understand not the value of time.
4. The iudgement of the places of colours is hard.
5. Colours in Armes to bee understood of the best in their severall kinds.
6. A throne of Armoriall colours according to the Maisters conceit.
7. Why Gules hath prioritie of Azure.
8. CHAVCER, and the Lord MANWOOD ferred colour in gold.
9. Why vulgar Purple is put after Vert.

CHAP. 28.

V. 4

EVSTACE.

EVSTACE.



OU haue beene very filent concerning *gules*, and *vert*.

A. They haue their Turnes, and I forget them not. Certainly the credit of *gules* hath worthily been very great among the ancient, and (I beleeeue) more vsed then any other of the colours, excepting those of the two metalls: Witnesses hereof are all the antient *lists*, and *rolls* of Armories, in which there are scarce any two, or three together which haue it not, and this was chiefly (as among martiall Gentlemen) in regard of the resemblance it had to bloud, and battle, there beeing also in it a kinde of glowing brightnesse like to fire. As for *vert* (in which word (as in the other of *sable*, *azure*, *gules*, are onely, and properly vnderstood the *black*, *blew*, and *redde* peculiar to Armories onely) is meant the *greene* vsed in armes-painting, or which ought to bee vsed, and is the very best) that is as rarely found in Coat-armours, as *gules* is often found: and yet *Purple*, aswell for the reasons beforesaid, as because (for so it seemes) the whole honor thereof was transferred to *gules*, more rarely in our ENGLISH bearings, hachments, or notes of honor: Which is notwithstanding no disreputation to either. *Vert* in Armories hath alwayes had the betokning of a ioyous, youthly, fresh, & flourishing
state

state of bearing, and is therefore in that respect advanced to the honour of a *superlative*, *uert* in *or*, being entituled most ioyous. I can apprehend no greater reason of the raritie, then the sterne, rough temper of the former Worlds, which delighted not in amorous, or pleasant deuises, as a symbolous to the vse of warre.

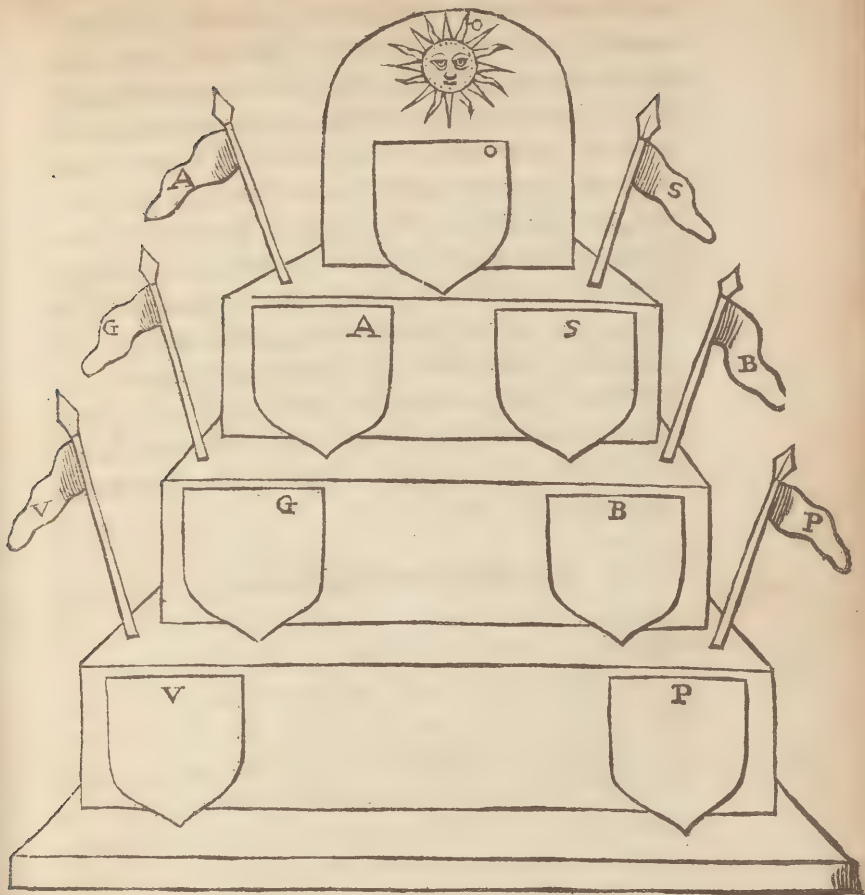
E. Afford mee now I pray a *scale* of colours, according to your particular opinion of their ciuill dignity, without regard either to custome, or nature.

A. It were a curiositie of little vse, and I might doe it with as little allowance of others. For I should not therein doubt to call vp *purple* to the highest end of the table, setting *Or*, and *Argent* beneath, but (that wee may not seeme not to vnderstand the price of time) let vs bee compendious, and consider colours as they are in present Armories.

E. Vouchsafe then to mee a *scale* which best answers both the order of nature, and the order of dignity, according to the which I may make a rule to my selfe concerning the vse of their prioritie, or posterioritie in Armories.

A. *Or*, and *Argent* are yeelded vnto for the two first places, and (vpon the warrantie of such reasons as you haue heard) I haue worthily restored *sable* to the third. The controuerxies then that are, rest betweene *azure*, and *gules*, and betweene *uert*, and *vulgar purple*, and in the decision of those controuerxies a doubt ariseth, which, or what shall

bee the rule to decide them by, *authoritie? arguments? or common opinion?* All which beeing full of vncertainties, I will therefore place the seauen principall Armoriall colours, which are euery one of them vnderstood to bee the best of their scue-rall kinds (as the brightest *yellow*, purest *white*, deepest *black*, and so forth) vpon a throne of foure steps, according to my present conceit, and iudgement of their order, leauing others notwithstanding to their particular opinions, which I doe the more willingly, because I would not tire your spirits in the maze of scruples, and not (were there any authentick, or set forme for ordering them) for that I would imitate the licence of the age wherein wee liue, in reiecting whatsoeuer stands not with present vse, and phantasie, and the reason of this my marshalling may partly bee gathered out of the premisses. The throne of colours is this.



Or, Argent, and Sable, admitting (in my opinion) no controuersie, I haue yeelded *gules* a place before *azure*. Not for that *azure* hath not more of *white* then *gules*, if the order of nature were the onely rule of Armoriall dignitie, or for that it

representeth not a nobler body then it (and that *azure* is borne out of *white* appeareth , for that *white* mixt there-with , doth but weaken the *blewnesse*, abating it to a *watchet* , and so to other degrees of palenesse, as the mixture beares) but therefore *gules* pracedes , for that true *purple* is lost , into all whose honors *gules* seemeth to succeed, is more often obserued in antient Armories then any other of the colours, participateth much of *gold*, or *yellow*, *gold* it selfe , aswell among the learned , as vnlearned, being not rarely called *red*, with the Poets, *rutilum* is a familiar *epithete* , or attribure of *aurum*, and for our vulgar, CHAUCERS rime of Sir THOPAS , shall giue you an authoritie, where it is said,

His shield it was of gold so red,

And this common conceit made MANVVOOD Lord chiefe Baron , call golden coyne (as I haue heard reported) by an alluding by-name *Rudocks*; and finally , *gules* therefore is suffered to pracede, for that most properly it resembleth MARS, and is most aptly appliable to martiall behoofes : That it is a childe, or neere cozen to *yellow* (as *azure* is of *white*) may bee manifested thus , forsomuch as to abate, and allay the fulnesse of *red*, we doe not see *white* vsed (as a colour too remote) but rather *yellow* , and that so farre-forth as some doe grinde a Chiue of Saffron with Vermillion, to make it the more pleasant, whereas *white* in like proportion
mixed,

mixed, would dimme, and decay it, as *yellow* would spoile *azure*, and turne it *greene*, these in Armorial speculations seeming to be of their kinde, which in Naturall are by the learned, called

αἰμαῖζα.

And so, admitting *yellow* to bee the chiefe of Armoriall colours for the metalls sake which representeth it, rightly is *gules* preferred before *azure*, in that it partakes so much of *yellow*. Lastly, I haue put *vert* before *vulgar purple*, for that *vert* is simply, and indeed, a colour reputed as it were of it it selfe, and comming such to vs out of his mine-
ralls, or materialls, whereas *vulgar purple* is not (I presume) found in any one single substance, whether minerall, or other materiall, but is made by mixture, in like sort as *Orange-tawnie* is of certaine quantities of *yellow* and *redde* mixt together. And this is the Table of Armoriall colours, wherein all respects, as well naturall, representatiue, or customary, so farre as I can presently collect, are best satisfide, which likewise I intend to follow, being thus marshalled, *Or*, *Argent*, *Sable*, *Gules*, *Azure*, *Vert*, and *vulgar Purple*.

The Contents.

1. The, as it were, complections of Armories.
2. One colour cannot be an Armes.
3. Physicall disputes of colours omitted.
4. Atomies are colourlesse.
5. The old terme of *Claurie* in blazon.
6. Reasons

why one colour cannot be an Armes (7.) Examples to the contrary (8.) out of the Prophet NAHV (9.) and Pearlesse VIRGIL, (10.) Of ALEXANDER Magnus (11.) AVGVSTVS CÆSAR, (12.) TAMORLAN (13.) the antient banner of PORTVGALL, (14.) the Auriflamb of FRANCE, (15.) The old banner of ARAGON, with the memorable cause of redde Pallets therein. (16.) De la BRECTE vnder EDVWARD the first. (17.) The Maister easily puts by the poynt of these exeptions, (18.) of honorable Additions, (19.) Admirable modesty of old, in assuming Armories. (20.) The white Knight in IRELAND, (21.) The old banner of NAVARRE (22.) what wee are to iudge of a blancke or empty superficies (24.) No good Armories without metal. (24.) ROKESLEYS coate, (25.) Extrauagants, (26.) Metall the vegetatiue soule of Armes. (27.) Armoriall Harmony.

CHAP. 29.

EVSTACE.



OU haue beene bountifull to mee in this delightfull argument (worthy Syr AMIAS) and greatly opened mine vnderstanding of them.

A. It would require much more, euen as colours are Elementall vnto Armories.

E. As how I beseech you?

A.

A. In respect of their coniunctions one with another, by which (in proportion of the quantities of colours in those coniunctions) the, as it were, complexion of a Coate is made vppe, whereas heere the Armoriall colours are onely considered as they are single, and of themselves, and as single notes are no concords, nor proportions in musick, so single colours haue no Armoriall harmony. In which respect they neither are, nor can be in Arms, *for of one colour onely no coate can consist.* Wee will not heere touch at the subtilities of the *Physicks* concerning colours, nor dispute whither *LVCRETIVS* his atomicall Elements, or seedes of things haue any colour, a matter by him forbidden to be credited, saying

——— *colore caue contingas semina rerum.*

E. Wherefore then *cannot a coate of Armes consist of one colour?*

A. For innumerable causes. First to maine-
taine the matter of the Elements now in hand, for
if we admit such an absurdity as the subsistence of
a coate, being barely a sheild of one colour (which
kinde of bearing the antient Armorists called *Clau-
rie*, as I thinke of the clearenesse) without any o-
ther distinction, wee vtterly make voyde the whole
doctrine of Armoriall Elements, at leastwise two
of the (that is to say *number*, & *position*) are decar-
ded. Then, for that a coate of Armes is an artificial
distinct, & compounded body & can no more cō-
sist, or be of one color, the a man of one Element.

And to be breife, for that a coate of one coulour is no coate at all, but a colour onely, or such as SCOTIER saith are *Tables d'attentes*, for the colour thereof beeing mettall, it is nothing but, as it were, all light, without shadow, or life without body, and beeing not metall but colour onely, it is all nothing but as it were shadow onely, and a soulelesse body.

E. Yet are there some examples to the cōtrary?

A. Examples are not prooues, and I can call to minde some particulars, wherein this rule seemes to bee infringed after seuerall manners. In the Prophecie of NAHV M, among the bookes of holy scripture it is said, *that the sheildes of the mighty were become redde*, as some translate. In prophane authors, that of the ROMANE Poet (whom by IVSTINIANS imperiall rule, when no name is added to signifie which of the *Latin* Poets wee meane, can be none but incomparable VIRGIL) is worthily most memorable, where HELENOR sonne to the King of MEONIA, stolne from his friends by the seruile LICYMNIA, and sent to the warres of TROY, was

— *parmâ inglorius albâ.*

ALEXANDER *Magnus* also (as it is in IVSTIN) in a certaine triumphant iourney of his, bestowed Shields of white-plate (Siluer-shields) vpon his Soldiers, whom he therefore called

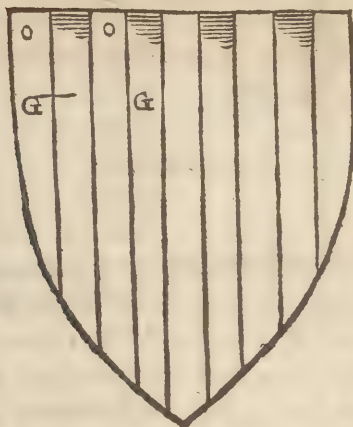
ἀργυροπιδες

It

It is farthermore in learning that AVGVSTVS CAESAR, after a victory by him obtained in the SICILIAN Sea, honoured MARCVS AGRIPPA with an *azure* Banner,

— *vexillo caruleo.*

TAMORLAN the SCYTHIAN (if that bee any thing to the purpose) hung out (as some report) vpon seuerall dayes flagges of seuerall colours, Symbolicall to his designes. Wee may not in this number forget what ANDREAS RESCENDIVS is said to write, that is, that the Armes of the Kingdome of PORTVGALL, were nothing at first but a white flagge, till by occasion of a victory obtained by King ALPHONSO, against five *Morisco* Kings, the five *Escucheons azure* were added. The celestiall *auriflamb* so by the FRENCH admired, was also but of one colour, a square redde Syndon Banner. What can wee doe lesse then report the Armes of ARAGON, as they were said long since to haue beene? to wit, onely, *or*, that is, a *field*, or rather a superficies *or*, not charged with *pallets*, as they now are Blazed, which hapned at such time as one of the Kings thereof dipping his fingers in the blood of new Iaine SARACENS, or (as others say) LEVVIS Emperour in the wounds of *il Conde de BARCELONA*, fighting on his side against the NORMANS, ennobled that *yellow* standard, by drawing vpon it those bloody markes which now it hath.

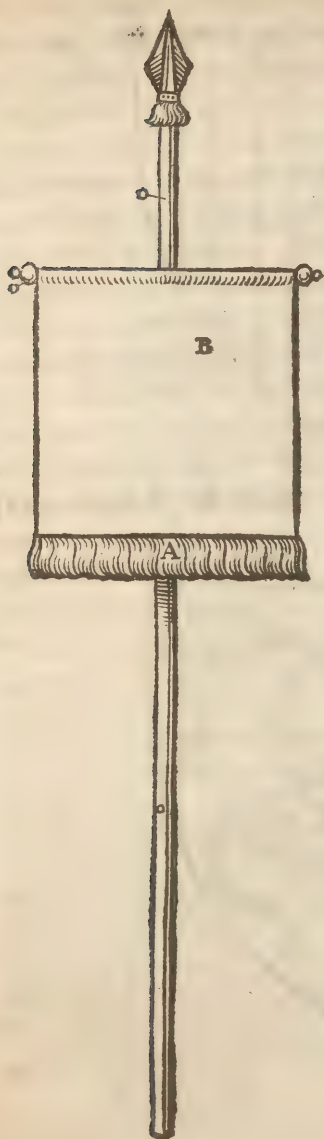


Many the like examples might bee found, and I haue seene an old record in FRENCH verses, that at KARLAVAROCK in SCOTLAND in the time of King EDWARD the first, EVMENIONS *de la Breche*, (so is hee there named) bare *Gules*, and no more: The words are,

*Mais Eumenions de la Breche,
La Baniere eut toute rougeche.*

E. And do not all these examples which affront your proposition mooue you?

A. Were their *files* doubled, and trebled with the like to these, they could not mooue mee, for of all these there is not one Coat of Armes, & so I haue no reason to mooue, or to remooue. For first the place in NAHVM belongs but to the description of

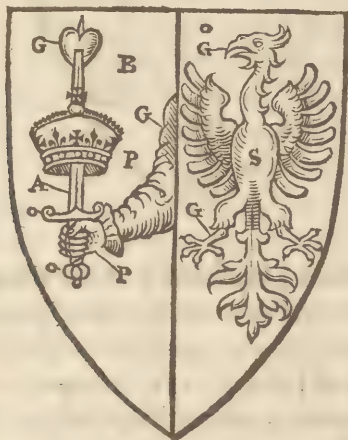


of a dreadful conquering
 host there meant , and
 had nothing priuate but
 nationall to the ASSY-
 RIANS. HELENOR in
 VIRGIL was but a no-
 uice in Armes , without
 hauing atchieued any
 honorable note , and
 therefore his shield was
white. As for ALEXAN-
 DERS *Argyraspides*, who
 sees not it was a ryotous
 ostentation , no assigna-
 tion of peculiar notes
 of noblesse ? AGRI-
 PA's *azure* Banner heere
 depainted,

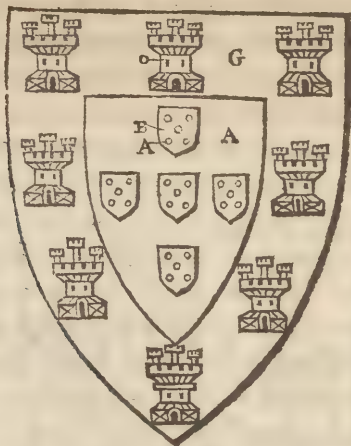
as it was giuen him for a Symbolicall argument of man-hood shewed at sea, so was it but in the nature of other militarie graces, and signes of seruice valiantly performed, and if these were yeelded to bee in the nature of an Armes, then would one man be found among the old R O M A N S that had a multitude of Armes giuen him as testimonies of his heroick vertues, contrary to their very nature, vse, and institution, which is to bee but single and one vnto one person, and that also to defend vnto posterity. Though I am not ignorant that for more honors sake an whole Coate hath been giuen to a Name as an augmentation beside the originall Coat, as that which in the quarterings of the C L I F F O R D S, Earles of C U M B E R L A N D is borne *second*,



in which notwithstanding it hath, and beares but the nature of a *Chiefe*, or a *Canton*, or the like additions of honor in the same Armories, or Shield: No more then this empalement, which his Maieftie gaue to Sir IOHN RAMSEY, now *Vicount HADDINGTON*.



The supposed flags of TAMORLAN at his leaguers, or sieges, were no otherwise any Coates of Armes, then at this day flaggs of truce, or bloudie colours. That the white-banner of PORTUGALL was but a symbolical Colour, not an Armes, appeares in this, for that then first it changed the inglorious state thereof, and came to bee Armorial, when it had those notes of honor added: As first, the said five Escucheons in *croffe charged* severally with plates in *Saltoir*, and afterward eight golden *Castellets* in a border *Gules*,



in remembrance (say some) of the Kingdome of the ALGARRES, wherin were so many principal cities, al annexed by conquest from the MOORES to the Crowne of PORTVGAL, or (as my worthy friend Maister CAMDEN admonished me) in respect (say others) that PORTVGAL was *feudum* CASTILIÆ, and held thereof, the Armories of CASTILE beeing a Castle triple-towred, and of like colours with the others border, that is to say, *Gold* in *Gules*. To the famous *Auriflamb* of FRANCE, though recorded to haue bin sent from heauen (in a more celestiall manner thē the *Ancile* of anciōt ROME) as a sanctified banner to lead the FRENCH hosts fortunately while they liued well, I haue nothing here to say, for that it presseth not the place with any forceable argument, or other, which by the same reasōs with the former is not fully satisfied. The obiectiō countenanced vnder the Standard of ARAGON is answered.

answered, & auoided as that of PORTVGAL : without calling into the least doubt that the Ensigne of the one natiō was wholly *yellow*, & the other wholly *white*, til occasionally they thus became distinguished with signes of Noblesse ; Onely I may not ouerslip one obseruatiō for the honor of Armes: For if these two Kingdomes (which may also bee presumed to haue laid down their anciēt Ensignes, as foil'd, eclips'd, & sham'd by the ouer-running of Infidels, & BARBARIANS) made such a religion (vpon comming to new heades) of taking vnto the any deuise of Armes to distinguish them-selues by, that they had rather ingloriously aduance a single colour, then not attend an occasiō of worthily assuming them, O! who can ynough admire the truly ingenuous & liberall state of minds in diuine Antiquity? In the rere-gard, & as it were last hope of the battel, appears the Example of EVMENIONS *de la BRECTE*, which what-soeuer it meanes , certainly I deny not but that a Gentleman in exercises of Armes may vpon a priuate conceit (as *de la BRECTE*) not only paint his Banner & Sheild , but his whole Armor with *Vermilion*, or any other colour, leauing off his own Coate of Armes for the time, either vpon vow, singularity, or otherwise: And of such disguizes wee haue heard , and from thence perhaps at first descended to MAC GIBBON the title, who lately was *white Knight* in IRELAND, & is an hereditary by-name to that house of the GERALDINES , but could hee show no other, nor more significatiue note of honor, he would neuer among the learned bee registred a Gentleman of Armes. As *de la BRECTES* , so also was the

Banner of N A V A R R E all *Gules*, &(as is written) continued such till S A N C H E Z *le fort*, King thereof, added those golden ornaments which now doe shine therein : But I can no more call the one, or the other a Coate of Armes, without extreame impropriety, and abuse of speech, then a plaine peece of Virgin-wax a seale, or a sheet of vnwritten paper a letter, or a maid a wife.

E. So then if it fortune vs to meete with some other such examples, we are taught hereby to hold them but like P L A T O his *abrase* tables, which are indifferently capable of any forme, till when, they are as certain embrions, rude proiections, or things in power. To induce, and settle which forme two colours are absolutly necessary, or more then two.

A. Most true : and according to the receiued grounds of the knowledge, of those two colours one must be a *mettall*. Contrary to which grounds though there may be some examples euē in Antiquity, and of those specially where *colour* is vpon *colour*, yet enlumined neuerthelesse with *metal* in one part, or other, as in this,



borne

borne by the name of ROKESLEY, & quartred by PAVLET, L. Marqueſſe of WINCHESTER, they notwithstanding may paſſe like *Heteroclitis*, and *Extrani-gants* into a place by themſelves, as not triable by the general Teſt of Armories: For metal is their vegetatiue ſoule, and as no body can mooue of it ſelfe without life, ſo no Armories are proper without it, or can be ſaid to liue being deſtitute of that as it were vitalitie, and quickning clearneſſe which from thence it borroweth.

E. The number therefore of the chiefe Armoriall colours; their order according to ſeuerall marſhallings, and your owne; how the differences are reconciliable; many other particular maters concerning particular colours, and things, as I well vnderſtand by the premiſſes; ſo in one matter which you did but touch at, I conceiue nothing except ſy bare name; for thus you ſaid, *as ſingle notes are no concords, nor proportions in Muſick, ſo ſingle colours haue no Armoriall harmonie*. Is there then any Armoriall harmonie?

A. Firſt learne that there are *elements*, and ſo you may come to the harmonie the better, for (to answer you directly) there is ſuch a thing, not onely in marriages, or alliances of one colour with another, as they are matched in Armes (which ſhow well, or ill, according to their diſtances, and degrees of lightneſſe, or ſadneſſe) but alſo in the quantities, and proportions themſelves, wherein they ſtand honored with no leſſe diuerſitie, then the countenance of man: Which as it is fairely

Z

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apparent in euery particular good Coate, so much the more, where multitudes stand together as in painted tables, rolls of Armes, and Ligier-bookes, or Hachments, where many faire are quartred: The pleasing and wondrous varieties whereof, to such as did euer studie the secret, and reason of those concords, are not onely (as to the vnlearned) an entertainment of the eye, but a food, and musicke to the minde: The skill whereof beeing abstruse, but very demonstrable, some other greater Clearks may teach.

The Contents.

- I. *Of the furre Ermin.* 2. *The strange propertie of fures in Armories.* 3. *Vulgar conceits about Ermin.* 4. *The Coat of BRITAIN, and short Blazon thereof.* 5. *Sir IOHN FERN'S conceit of Ermin.* 6. *Of PLATO'S Hermes, and of Herma-thenes.* 7. *Doctor red SMITHS fine allusion to Ermin.* 8. *GERARD LEIGH.* 9. *Sir EVSTACE reproved for Criticisme.* 10. *The Maisters iudgment of Ermin.* 11. *TACITVS for it.* 12. *The native soile of Ermin, and most ancient vse thereof in GERMANIE.* 13. *The Rationall soule of Armories.*

CHAP. 30.

EVSTACE

EUSTACE.



Efore you altogether cease to speake of this second Element, I would bee glad to heare som-what of furies in Armories, and what they are.

A. Honorable, and ancient, but because they all consist of more colours then one, and therefore want that simpleness of being, which single colours haue, they refuse to bee handled here, or are refused rather. The two principall furs are *Ermin*, and *Varie*.

E. Are furs neither metall, nor colour?

A. It is said of the Planet MERCURIE, that hee is affected as the celestiall bodies, with whom hee is; good with the good, and bad with the bad: So (by a kinde of *Antithesis*) the furs in Armes, are as metall with colour, and of the nature of colour when the rest is metall.

E. You report a strange property. Princes, and great States, in Caps of honor, robes, and mantles vse *Ermin*, is it that which is vsed in Armories?

A. I see your drift Sir EUSTACE is to make mee deale vpon a commoditie of skinner. To satisfie you, it is the very same.

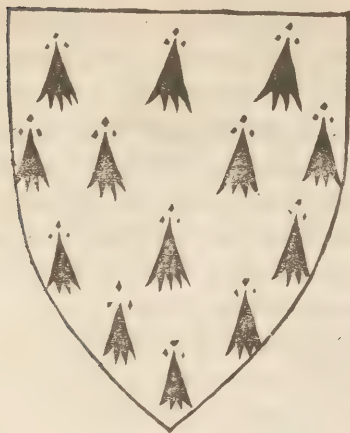
E. They are commonly called *polwdred Ermin*, and both the *white*, and *black* in them are skin with the haire on, for I haue seene a royall fatten mantle, the furre wherof was the whole cases of *Ermin*, their tail-tips (all that was black in them) not sticht

in, but Pendent, and Dangling, and the Dukes of BRITAIN *Armorick* did giue (as I heare) nothing else for their Armes: And (to vtter all my little commodities of learning, or obseruation in this kinde at once) I must tell you also that I haue heard *Pellions* say that there is a counterfet sort, which notwithstanding is very rich, made of the soft white bellies of Squirrel, Mineuer, and the like, drawn-in, and powldred with little specks of black ITALIAN budge. The forme of true *Ermine* I haue often obserued in old cloaths of ARRAS, and the like Court-hangings, and were such as these:



A. The Coate of BRITAIN in FRANCE is as you say, and (as VPTON writes) taken for Armes, because (saith hee) *Ermine* were much found there, commending the Coate it selfe for one of the best,

aswell



aswell for that it is of shortest Blazon (for in the word *Ermin* is all) is soonest made at neede, and beeing made is farthest decern'd. As cleare notwithstanding as wee make it, all do not agree in the qualitie of the stuffe, or in this furre. For Sir JOHN FERNE (out of CASSANAEVUS) saith, that they are called *Hermine*s (aspirating the word) of *Hermæ*, which worthily admired PLATO in his HIPPARCHVS doth say, were erected, by PISTISTRATVS the sonne of PHILEDONICVS, in every three-way-leet, and Tribe of ATHENS, and engrauen with morall verses of most excellent sense: MARSILIUS FICINVS vpon this place saith, that these *Hermæ* were certain squared stones in manner of a statue without an head, set in publick wayes, and dedicated to MERCVRIE: But they (as some more probably report) did resemble

MERCVRIES head, and were of HERMES (another name of his) called *Hermæ*, as *Hermathenæ* had their names from the heads of MERCVRIE, and MINERVA ioyned, as their names are ioyned in the word; ATHENE signifying the same that MINERVA, as HERMES doth MERCVRIE; and these *Hermæ* were vsed as well in the adorning of libraries, as sepulchers. So as in this hardy deriuation, euery spotte of *Ermin* in an Armes, should stand for a feuerall *Hermæ*, or shadow therof, turning thereby a painted Targat into a ROMAN *Atrium*, which containd the Images of Ancestors: Very pretty was that conceit, which my friend Maister SEGAR, GARTER, principall King of Armes, related to mee as Doctor RED-SMITHS, concerning *Ermin*: For (said he) seeing colours are resembled to planets, *Ermin* ought to bee *Hermæ*, of HERMES; for Quick-siluer (being so appropriated to MERCVRIE as it beares his very name) breakes into droppes, resembling *Hermæ* in Armories: But wee that are no schollers must not (least wee should *cum ratione insanire*) fore so high into learning for a thing before our eyes, and palpable. GERARD LEIGH holds that the *Ermin* is a little beast in the land of ARMONIE (so he soundes it) & is from thence denominated, so *Ermin* should according to him be *Armin* of ARMENIA; certainly as I cannot controule this *Etymologie*, so among the RVSSES, it is not the word as it seemes, for they agree with (If I mis-vnderstand not the booke of the RVSSE Armorial common-weal) cal them *Gurnstals*, so * as *Ermin* is *Erminæ*. plainly a word of another roote.

* In our old English, *Ermin*, signifies poor, but alke *Verste-* gā how that agrees with Armorial *Erminæ*.

E. It should seeme that the propinquity of the words, *Ermin*, *Herma*, *Hermes*, *Armenia*, gave occasion of those other opinions. Therefore I marvelle that none haue added that *Ermin* were called *Heremins* of woods, & desert places as *Heremites* are.

A. You must not (Sir EUSTACE) play the Censor so soon: PYTHAGORAS would haue set a fine on your head, and made you expiate for it to his goddesse Silence. *The coniectures of Maisters are to be reuerenced of beginners*: And yet I hold your conceit not the most absurd: the word now vsed in Armorie is *Ermin*, and as I thinke of the beast it selfe so called. CORNELIVS TACITVS shewes them to vs among the old GERMANS. His wordes are these:

Eliqunt feras, & detracta velamina spargunt maculis, pellibusq; belluarum quas exterior Oceanus, & ignotum mare gignit.

By them it is plaine that the *choyce skinnes* onely were by those GERMANES *pouldred* with spots. They cull, or *choose* (saith the most profoundly prudent Historiograper) and *powder* with *pots*, and not onely with *spots* but with *skins*, so as they *pouldred* those *choyce skinnes* with other *skinnes*. And this I take to be our *Ermin*. The place seemes also to point out their natie soile, for by

Exterior Oceanus, & ignotum mare,

he meanes such countries as lye betweene GERMANIE, & the Northermost sea, that is to say the huge vast Prouinces of MOSCOVIA, RUSSIA, and the rest of that icie world, whence all our excellent fures come, from euen as farre as PERMIA, which bordereth on that *Exterior Ocean*, and *vnscouth sea*.

Thus farre haue you trainde mee forth to hunt the *Ermin*, whose skinne is not often found in ancient Armories, but in *Cantons*, or other additions of honor, and rewards of seruice.

E. The Element of colours is then at an end, and wee are now to bee acquainted with *Number*, the next of foure. But before you passe the *Musine*, or pleasant *Mosaick* worke of colours, as you haue beene very satisfactorie in furre, and royall *Ermin*, as in all the other, so helpe me I pray out of a speciall scruple. You said, *that metall was the vegetous soule of Armes*: Haue *Armes* any other soule then *vegetatiue*? as either *sensitiue*, or *rationall*?

A. It hath a *rationall soule*, in a borrowed, and *alluding sense*, for as *metall* quickneth an *Armes* to the eye, so the *reason, meaning, proportion*, and apt correspondence of *parts*, is to *Armes*, as a *reasonable soule* is to man: And now once more I must become a suter to you, that you would forbear to draw mee into digressions, as in the last question, which is meerely a part of *Symbolicall Philosophie*, and I am now content to bee thought not vnwilling to draw toward my port.

The Contents.

1. *Number an Element.* 2. *Demonstrated in a Pertransient.* 3. *A diuision of Armoriall Elements.*
4. *Position or Place another of the Elements.*
5. *Demonstrated in the remooue of the same Pertransient.* 6. *The rare effect of Position.*

CHAP. 31.

EVSTACE.



Umber, and *Position*, are the two remaining Elements, now that *Lines*, and *Colours* are discust, but why, or how come *Number*, and *Position* to bee of the *Quorum* in this discourse?

A. As no Armories can bee without *lines*, and *colours*, (the first of which Armoriall Elements giues circumscription, the other conspiciuitie) so neither can they want *Number*, and *Position*: For example: In a Coat-armour where there is but one *Pertransient* (which is the plainest, purest, and most primitiue bearing) as in *partie per fesse*, this line beeing a *Pertransient*, and not two, or more, but single, causeth a partition, and two colours to bee in the Coate, which otherwise should bee no Armories at all, wherein *Number* is most eidently Elementall, yet so, as that *Lines*, and *Colours* may bee said to bee primarily such, but *Number*, and *Position* secundarily, for that *Lines*, & *Coulours* are as it were of the mater of Armories, but *Number* and *Place* are of order, and disposition.

E. It is vndeniable.

A. And as for *Position*, or the necessitie thereof, the onely drawing of the single *Pertransient* before said ouer the field in *trauerse*, and not in *bias*, is the very cause why it is *partie per fesse*, which

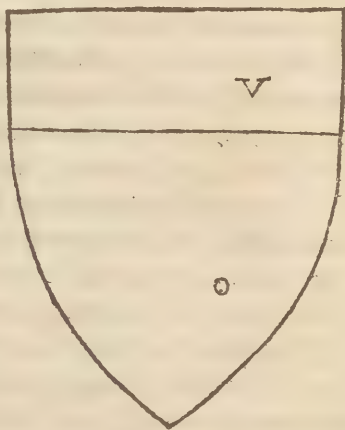
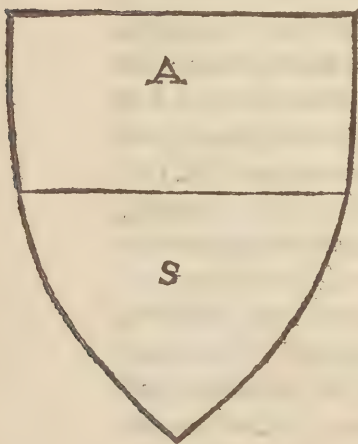
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line being once remooued, either vpon, or from her center, begets another nature, and blazon to the Coate. So much it concerneth to obserue how many things for their *number*, and in what manner for their *position*, they are, or ought to bee in Armes.

E. What meane you by remoouing it vpon the Center?

A. I meane the middle-most point of the Eschecheon, from which if you lift it higher, mutation of the place, as here



makes that which was a Partition to be a Chiefe, the *Pertransient* being turn'd by such a remooue to a *Pertingent*, so great power there is in *position* as to the purpose of Armes, which can no more *Subsist*, or be at all without *Position*, then without *lines*, *colours*, or *number*.

The

The Contents.

1. *A question mooved about Number, and Numeration.* 2. *Cyphers in Armories as well as Letters.* 3. *The more any thing is one, the more it is excellent.* 4. *Numbred things in Armory diuided.* 5. *Finite which.* 6. *Indeffinite.* 7. *Infinite difference betwixt Infinite and Indefinite.* 8. *Nothing Infinite in Armes.* 9. *Finite and Indefinite subdivided.* 10. *The odde number principall.* 11. *Euen articulate Number is best.* 12. *A reuerfed Pyramis.* 13. *Which euen-digit-number is chiefe.* 14. *Fifteene, how the most of Finite.* 15. *Of the Odde and their graduation.* 16. *Euen not so capable of diuerse formes as Odde.* 17. *Deliuered in a Rule.* 18. *Rare examples out of VERTON and the Gallery at THEOBALDS.* 19. *Rule defended against them.* 20. *Dignity thereof.*

CHAP. 32.

EVSTACE.



Hereas you say that *number* is an Element of Armories, meane you that the figures of *Arithmetick* are in Armes, or the vse of *Numeration* onely?

A. *Numeration* only, as one, two, or more of this or that kind, & yet the figures, or characters theſelues

may (I doe not altogether deny) bee in Coates of Armes, so well as Letters, or the like, though with little grace.

E. Lead mee I pray into this other Reuestrie, or secret place of Armories.

A. Vnitie is perfection, and the more any thing is one, the more it is excellent: But wee are to let that passe which concerneth excellency, and finish the mater of our Elements. *Number*, or rather *numbred things* in Armories are *finite*, or *indefinite*. *Finite* are such whose number is certaine, as two, three, or more: *Indefinite*, whose number is vncertaine: Betweene which, and *finite*, is infinite difference. For though *indefinite* bee vncertaine, yet is it numerable, but nothing *infinite* can bee in Armes, no more then in Nature, for *infinite* is incomprehensible.

E. How are *finite*, and *indefinite* subdiuided in their Armoriall vse?

A. As they are in their owne kinde, according to which they are either *euen*, or *odde*, of which the *odde* are best.

E. You will come within the verge of forbidden *Magick* shortly, which altogether workes vpon the *odde*.

A. To the purpose (Sir EVSTACE) to the purpose. Of what nature therefore, condition, or state soeuer Armories bee, whether composed of *Lines* onely, or filled with resemblances of things, or both, *number* is alwayes in vse, and makes one; *Art* marshalling that *number*. Of the *euen* the most
Armoriall,

Armoriall, and harmonious is that, which decreasing in euery file, or ranck one to the base point, produceth an *Odde*.

E. Which *even number* is that?

A. The first, and cheif is the number of *six*, which (according to the description I gaue) decreaseth in euery rancke one to the base point, and produceth an *Odde*, imitating in *Geometricall* proportions, a reuerfed *Pyramis*, as followeth,



which no other articulate number can effect, for which reason also they are not vsed of them-selues in principall good Armories, but eyther with, or vpon other things.

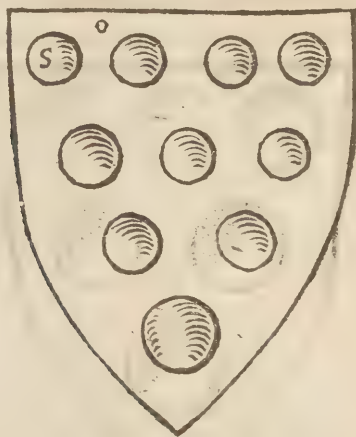
E. Why should *six* bee the best of even numbers? Or rather why is the *Odde* in the point base so requisite?

A. For decency, because it falleth most aptly
A a 3. with

with the figure of a triangular Sheild, and for that there are manifold , and worthy speculations in *number, and position.*

E. What other *even numbers* , or *even numbred things* do admit the like?

A. The first of *digit* numbers is *Ten*, as ensueth, which also partakes those excellencies wherof the number *Six* doth boſt.



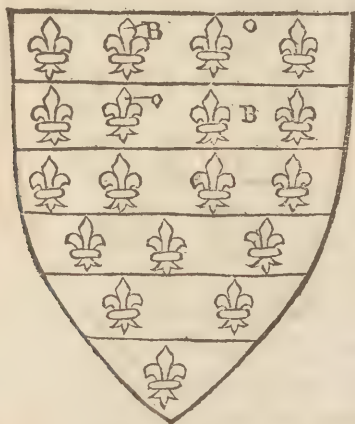
E. What other *even number* haue you obserued?

A. Seldome any but *Six* , and *Ten* , vnlesse accompanied with some other things , as in MEMORANCIES coat , wherin with a Crosse are sixteene Eaglets : And I also thinke it a true Theorem, that no *even number* is capable of those formes which diuersity of *Position* giues to the *Odde*.

E. Which are the Armoriall *Odde*?

A. *One* is *odde*, and *One* is onely best: next to that the *Trias*, *Ternio*, or number *three*, and so the rest of the

the *Odde* to *Fifteene*: For I haue not obserued any thinges of one kinde in one Armes, not being *semi*, aboue that number without some other charge or counterchange. But in some such manner you shal perhaps meet with a few ; as I remember one in the Northeast window of the Cathedral church of BRISTOL, which the sacriledges committed vpon Moniments hath not defaced, and seemes both ancient, and honourable in the owner, for that it is there mounted among Benefactors of note, wherein are eighteene Lillies after a strange way, as 4 4. 4. 3. 2. 1.



E. Which is the first of the *Odde* that decreaseth according to your description?

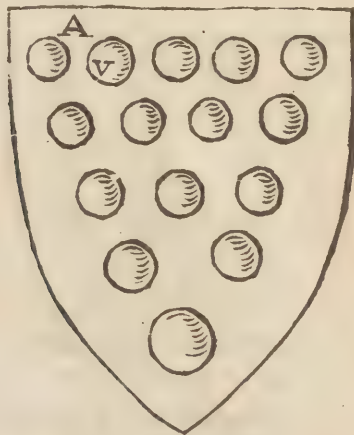
E. The number *Three*, which being placed two, and one, and thereby cast out toward the Angles of the Sheild is called an *Armorial Triangle*.

4 aA

E. Which

E. Which next to the *Ternio* , or *Three*, of all the *Odde* decreaseth in euery ranke one to the point base: being that forme which seemes the most amiable, and comely comportment of things in one kinde, in one Armes.

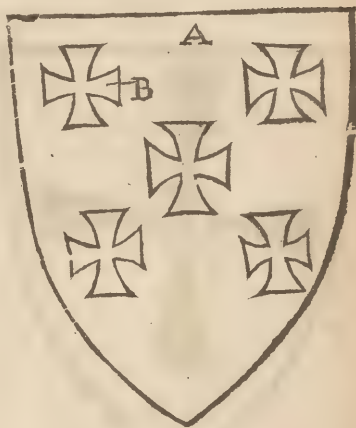
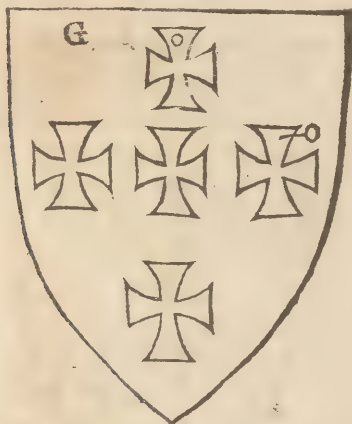
A. It seemes, and is: But from *Three* to *Fifteene* there is no number of all the *Odde* so happy, and that you may finde among the royall bearings of this our country in the Armories of the *Dutchy of CORNVALL* , now a parcell of the inheritances of the Crowne.



E. But why is not the *even number* capable of so many formes of *Position* as the *Odde*?

A. The reason belonges to the mysticall part, but I will shew it is not so capable , and giue you my rule thus : *No even number in thinges of one kind, possessing the whole field only, and alone , and keeping*

keeping all of them one state, or way, with requisite distance, can be capable of such diversitie of formes in position, as the odde be. An even number therefore cannot be disposed into a Crosse, or Saltoir, as the odde can, and is.

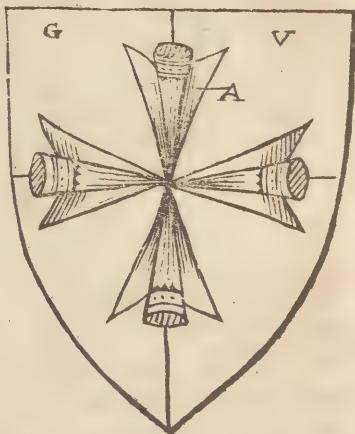


But if the same state, or way of placing bee not maintained, then I can demonstrate in an example or two, that the number *four*, being the first, & soveraigne of *square*, or *cubick* numbers, may be capable of like formes as the *Odde*, as in the coat which NICHOLAS VPTON doth say was put vnto him at LONDON by an Herald of BRITAIN ARMORICK, or little BRITAIN, and which hath since I perceiue bin giuen to a familie in CHESHIRE; for borne it is as both by the painted tree of that County in THEOBALDS, as otherwise is apparent: The Coat is very rare, and of a strange inuention, to the which wee will adde for varieties sake another called TRVB-

B

SHAVVES,

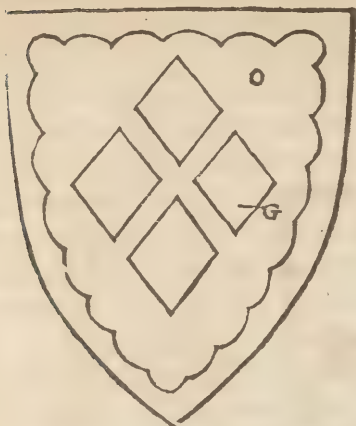
SHAVVES being quarterly *gules* and vert, foure *pheons argent* in crosse, their points in the *fesse point* of the sheild



E. The Coats though the number of their *charges* be *even* are very *odde*, & altogether such as any man would thinke were likely ynough to be exceptions against Rules so soone as hee saw them. But your Rule holds good against them, because they keepe not *one state, position, or way*.

A. It doth, and yet the quality of the *Charge* may be such as that the rule may bee infringed in that point, as in this *Bearing*

E. How



E. How can you keepe it off then, from entering vpon your Rule?

A. It could draw small forces after, did it enter, and no barre is commonly so general, which some particular, or other will not transcend: Yet this doth not, for when you suppose it is gotten in, it is kept off with the end of the former rule, for want of *requisite distance*. And though in the last Armes there are indeed foure of one kind, wherein the number, and quality are great, yet beeing not dispersed into the Sheild, they are but in the nature of a single *Lorange*, or *Rhombus*, which figure they produce, though placed in *Crosse*.

E. I must therefore yet once againe entreat to know some litle cause of this effect, that is to say, why *even numbers* are not so fairly capable of *different situations* as the odde?

B 2

A. The

A. The reason is plain : For the midds of the Sheild must not be empty , nor yawning, and in that respect, place things of one kind in *Crosse*, in *Saltoir*, in *Fesse*, or after any forme, or other of the honorable ordinaries, as in *Bend*, in *Pale* , and so forth (so as you place them armorially) and assure your selfe the *even number* is excluded. If you demand why the middle may not be empty, destitute or yawning? I answer, because that part being possessed, all the rest may be \bar{y} rather vacât: For the *fesse-point* , or *milieu* of the Sheild (as HIEROME BARA calls it) is the glory thereof, and dispierceth beams into euery part about, as the center, hart , or axell of all Armoriall beauties.

The Contents.

1. *Misteries in Armorial numbers.*
2. *Concords, or Discords in Armories.*
3. *Visible Musick.*
4. *Reason must giue lawes to exâples.*
5. *The measuring rules of Concords, or Discords in Armories.*
6. *Of the number Three.*
7. *The causes of Armorial Beuties, Fulnesse, Distance, and Identity.*
8. *Exemplified.*

CHAP. 33.

EVSTACE.



Here are, no doubt, many excellent observations in armoriall numbers, not without misterie.

A. Most true: specially in *the finite*.
for

For of them some exercise, as it were, an *Antipathie*, or warre with faire Armories, when they only occupy the whole Field. The *dual*, or number of *two* is such.

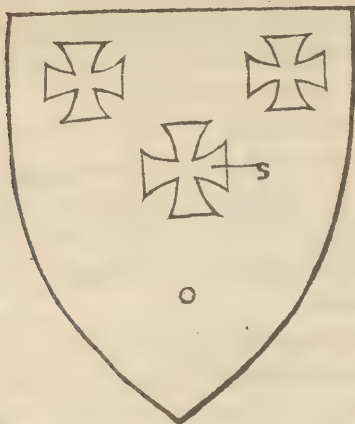
E. Is it for that discontinuance hath taken it away? or is there a reason in nature?

A. In the nature of Armories there is. As the proportions, or disproportion of distances in sound make concords or discords in Musick (whence it is that an *Unison*, or *Diapason*, because of that proportion in the distances of notes, is called an *eighth*, *Diapentè* a *fifth*, *Diatesseron* a *fourth*, and so of the rest) so those, and other musically proportions it were not impossible to shew in Armories. In which there must not only be a proportion in the number, but also in the number with the figure of the Shield, & comely filling wherof with comely arguments is like a full stroake wherein all the strings are sweetly toucht together: As therefore the *dual*, or number *Two* having nothing betwene cannot be said to haue any distance, much lesse proportion, and for default thereof cannot decently possesse the whole Field, it is, by necessary sequel, a discord in that kind, & cannot sympathize of it self with perfectly fair Armories, vnlesse somewhat, though of a different sort, or condition be interiected, or in company, and this *as of it selfe*, that is, where no other thing doth possesse the Field.

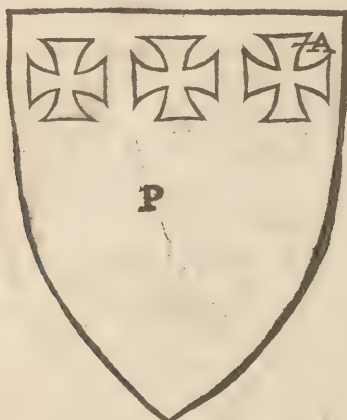
E. If you did nothing but runne diuision vpon this one ground onely, there were no musick to match it, for this is visible musick, and not onely audible. But are there not examples to infringe these, and the like considerations?

A. Reason in these things must giue rules to examples, and not examples to reason. I stay not therefore at such, because the ignorance of many men hath checkt and falne vpon the breaches of rules, which to countenance with credit aboue generall grounds were absurd. I say, that *Distance*, *Fulnesse*, and *Idemtitie* (pardon these, and other words where the matter enforceth) are the measuring rules of Concords, or Discords in Armories, which I would not haue you bee ignorant of, and therefore shall thinke it time well spent, voluntarily to interpret my selfe. *A Trias*, *Ternio*, or the number of *Three* in Armory is second in honor to *One*, yet without *Distance* it were but a discord, as if two *Crosets formée* (as *Blazon* speakes) were in chiefe of the field, and a third in *Cœur* of the same, yet for want of spredding *Distance* it were but harsh, and nothing gracefull, for that the *Armes* are deprived of *Fulnesse* thereby, as you see.

Againe



Againe, let all *three* bee in *chiefe*, as heere,

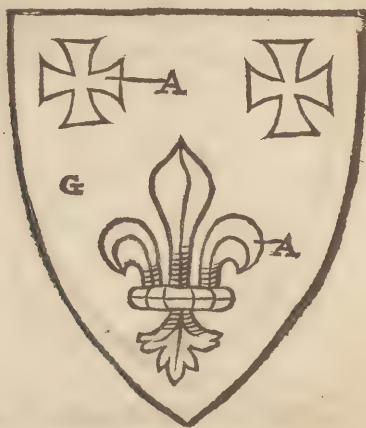


though the Coate bee warrantable, and good, as
 hauing *requisite Distance* in regard of them-selues,
 yet (destitute of *Fulnesse* in respect of the whole
 Shield) it faileth of complete beautie. And the

reason is strongly drawne from a finall cause of Armes, which is *manifestation*. The more extens-
ion therfore, or dilatation that there is of things in
the Sheild, the more manifest it needs must bee,
and there the dilatation is most, where euery point
or angular portion of the Coate, can answer the
eye with an obiect: In other bearings of that
kinde there still seemes some-what wanting.

E. But what imports the other thing which you
call *Idemtitie*?

A. Let things in Armories haue *Distance*, and
the Coate *Fulnesse*, yet if they bee not of one sort,
which state I call *Idemtitie*, I hold it a discord, and
eclipse, let the seuerall *Charges* be neuer so noble,
whereof you may make your eye iudge in this,
and the like.



But

But *Distance*, *Fulnesse*, and *Idemtie* are but causes of Armoriall beauties, and not elements: Therefore heere I will marke the chase, and change a side.

The Contents.

1. Indefinite in Armories defined. 2. Of the terme *Semi* in Blazon. 3. Exemplified. 4. A second kinde of Indefinites. 5. Gerattings. 6. A third sort of Indefinites. 7. *Semi*, and *Sans* number. 8. Exemplified.

CHAP. 34.

EVSTACE.



T remaineth now (Sir AMIAS) that you would bee pleased to shew what *Indefinite* is, the second part of the *Arithmetical Element* of Armories.

A. *Indefinite*, as also the word imports, is that whose number is vncertaine, and vndefined, and hath in Blazon the name of *Semi*, which, whether deriued from the LATINE verbe *seminare*, or from the word, which both of it selfe, and in compositions doth signifie the halfe of a thing, as in *semi(omnis)*, *semi(sis)*, or the like (in the first deriuations sense, for that the *Charges* are sowne ouer the field of the Coate as seed, and in the other, for that the halfe parts of such things appeare in the sides of the Escucheon, or in both respects, as both are true in such Armories) shall bee the

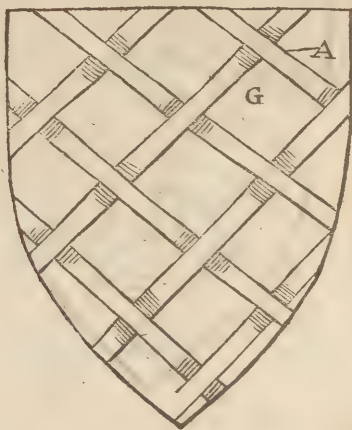
taske of curious *Etymologers*. The thing it selfe is as followeth, in this Coat quartered by RATCLIFF Earle of SUSSEX, as heretofore belonging to the name of MORTIMER of NORFOLK, and blazed, Or, *semi of lillies sable*.



Another kind of the *Indefinite* there is, when beside the main charge, the Field is scattered ouer with other smaller things, which *Blazoners* term *Geratings*, and is a bearing goodly, and ancient as in PERPOINCTS Coate.

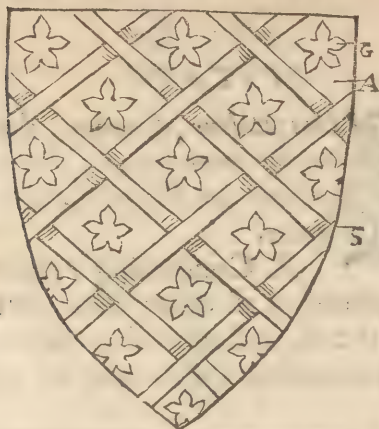


or in any other the like, where the number, and order of the *Gerattings* are not taught: & where the number is counted, there their order must be blazed: But the vnlike rule takes place, where (without a principall *Charge* of another kind as in *MORTIMER'S* Armories before said) things are seminated ouer the field, and neyther set, nor blazed to be set in *Orl*, or other certaine order; For there no regard is taken of their number, and they are altogether left to the will of *Art* to scatter them so in painting as may best become the superficies of Sheilds. Now as *Indefinite* is in *Powlders*, or *Gerattings*, so is it sometime also in those *Charges* which represent no liuing creature, or naturall thing, as in the diminutiues of honorable ordinaries, whose pieces when they are not counted, as in this,



the antient Armories of the HODLESTONES, and the like, neither are they termed *semi*, but *sans number*. The famous Armories of AIMERIE de Valence, antiently Earle of Pembroke, is thought also to bee of this kinde in the pieces of it, which (without declaring their number) the Sages in blazon vsed to terme *burrulee*. I wil demonstrate to you both the kindes of *Indefinites* (*semi*, and *sans number*) in one Coate borne by the name of THORNTON, and quartred (as I remember) by the Lord LVMLEY.

An



An Armories very faire, and goodly, shewing to you *semi* in the *cinquefoils*, *saws number* in the frets.

The Contents.

1. Of Position, or Place. 2. Demonstrated in a little moucable Instrument. 3. Round bodies cannot bee reuerst. 4. Use of the Armoriall Mill The rare effects of Position. 6. Sir AMIAS pitcheth down one of his Columnes:

Cc3

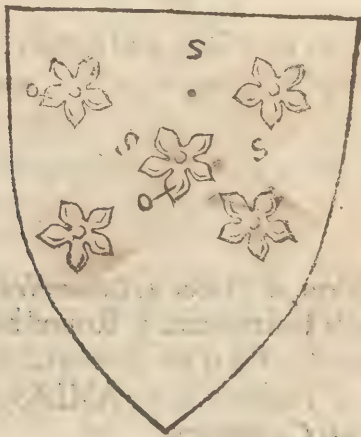
CHAP. 35.

EVSTACE.



Lines, Colour, Number, thus prosperously overcome, there onely remaines the Element *Position*, last of foure.

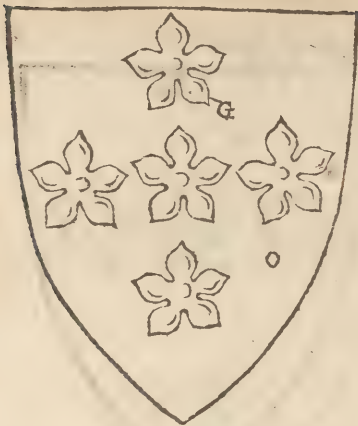
A. Concerning *Position* it shall suffice (instead of all other demonstrations) to giue you the vse, and admirable effects thereof in a little moouable instrument of mine owne deuise.



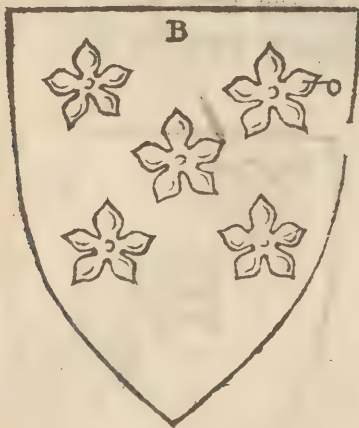
E. How doth this Mill show the vse of *Position*? or why haue you chosen to set round bodies therein, rather then any other of the Armoriall?

A. Round bodies cannot be reuerst, & therefore in the turning no deformity can follow. The vse is briefly this. Open, or display the Instrument one way, and it produceth five *Cinque foiles* in *Crosse*.

Open



Open, or display it another way, and they present
five cinquefoils in Saltoir.

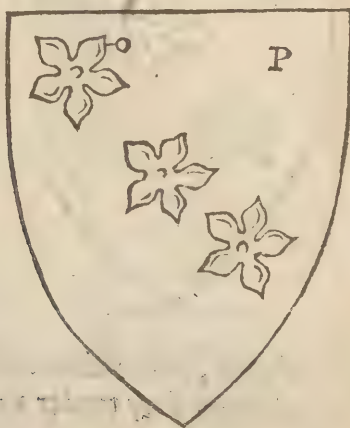


Moove them clozed, and without displaying, if
 toward the *fesse-point* they tender to you

three *cinquefoils* in *fesse*:

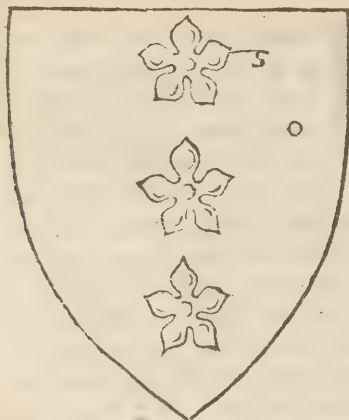


Shift their station from thence vpward into the dexter obliquity they are three *cinquefoils* in *Bend*.

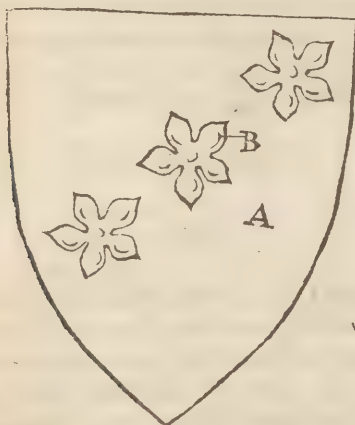


Being

Bring it about to a *perpendicular* position they are in *pale*.



And yet a little farther into the *sinister point*, wee are lastly afforded three *cinquefoils* in *bend sinister*.



Thus much for *Position*, the last Element of the foure: And heere (by your good fauour) I will pitch-vp one of my Columns.

A Short Table of some hard

words, and phraſes, with a few
briefe notes.



Haue ſo nearely as I could, and euen as much as TIBERIVS CAESAR himſelfe (who would not endure the word Monopoly, becauſe it was not LATIN) auoided all endenization of words : which hath mooued me in moſt places of my Booke to adde other more cleare, to interpret by them ſuch as may ſeeme to thee obſcure, as thou may'ſt euery-where obſerue : for albeit (as in my Epistle) I wiſh ſuch a Reader as need not an Interpreter, yet I muſt not neglect ſuch as I haue. Though there are ſcarce any words of mine (howſoener they may perhaps ſeeme ſtrange) which other writers in our language haue not formerly made familiar, and theſe few which are not altogether ſo (for the which alſo I haue more then once aſkt pardon in my Booke it ſelfe) I haue heere for thy uſes, collected, and (by conference with the learned) ſo farre onely interpreted, as is neceſſary to vnderſtand my meaning in the places where I uſe them : for to interpret them at large, and in all their ſenſes were to take SCAPVLA's, or THOMASIVS offices out of their hands. My care is chiefly to haue thee know mine.

FARE-WEELL.

A.

**APOSTRO-
PHE.**

An abrupt, or ſodaine turning of our ſpeech from one matter, or perſon to another. Poets, and Orators, are full of that vehement kinde of figure : and *Strophe*, and *Antistrophe* (in the GREEKE *Lyricks*) doe ſignifie other turnings, or changes of ſpeech, and ſtation, as wee are taught. GR.

The

The Table.

The iust proportion, correspondence, and measure **ANALOGIE**, which the object, or subiect holds with the true reason required therein: An agreement, harmonie, or apt answering of the Thing to the considerations proper therevnto. *GR.*

A resoluing, or distribution of the whole into the **ANALYSIS** parts. *GR.*

A contrary position, or an opposition. *GR.*

ANTITHESIS

The word imports artificiall bodies made by **DAE-
DALVS**, or by any other of like skill, which moue alone, or houer of themselues in the ayre, without the support of any other thing. Such were not the *Horti pensiles*, or Hanging gardens of **SEMIRAMIS**, for they stood vpon pillars: Nor the **ICARVS** in **OVID**, or in **SVETONIVS**; for the one was but (as the fable of **PHAETON**) a picture of vnfortunate ambition; the other the true story of the break-neck fall of **SIMON MAGVS** the Sorcerer, vnder the name of **ICARVS**, at **ROME**: Nor **MAHOMET**'s yron coffin at **MECQA**: for that (as the fame, or fable is) it hangs in the Temple, by reason of certaine proportionable quantities of *Load-stone* which hold it vp by equall attractions. The perpetuall motion (when it is found) is such.

AVTOMS.

As **Anatomie** is a resection, or such a cutting-vp as **Surgeons** vse in humane bodyes at their Hall, so *Atomies* are those things, of which, by reason of their inexplicable smallnesse there cannot bee any section. The **LATINS** call it *Indiuiduum*, and **LVCRETIVS** *semen rerum*: *Indiuiduum*, because it was so little as it could not bee parted, or diuided, and *semen rerum* (seed of things) for that they were (according to the conceit of **EPICVRVS**) the common mater of all things.

ATOMIE.

That which is of, or appertaineth to the Northern **ARTICE**. signe of the Cælestiall Beare. So the **ARCTICK** Circle is the bound of the *Cold Zone* vpon Earth, and of the Northern constellations in Heauen. The whole North is denominated of that imagined figure. The fable of that

The Table.

Beare is famous among Poets. So the *Arctick Hemisphere* is that haife of the world which is betweene the North-pole, and the *Æquinoctiall Line*. *GRE.*

*ANTAR-
TICK.

* Contrary, or opposite to Arctick. *Southern. GR.*

ARGO.

The name of the Ship, or Argosie, in which JASON sail'd to CHOLCHIS for conquest of the golden Fleece, and which by the power of Poesie is turnd to an Asterism, or a Cælestiall figure of Starres in the South-sky. The Armorists ARGO, is in my meaning, no more, but the businesse of Armorie which is in handling, and in which Sir AMIAS is shipt, or embarked.

ARRAS.

Cloath of Arras, Tapistrie, or hangings wrought at the Cittie of ARRAS in ARTOIS, one of the seuentene Prouinces, and at this present is vnder the ARCHDVKES ALBERTVS and his wife ISABELLA.

B.

BAST.

A word in *Architecture*. The bottom-part of a Colunne, or Pillar, and figuratiuely the supporture, stay, ground-worke or foundation of any thing.

BEVIL.

Euery Carpenter can tell you what it is. Beeing a Squire, or Square of two equall pieces, and moouing vpon a ioynt, or pinne from the Angle wherein they are ioyned.

C.

CHAOS.

OVIN calls the rude, and vndigested first heape of naturall Elements, *Chaos*. In the Impresse, Symbol, or Deuise vpon the front of my Booke, I haue followed the common placing of the foure common Simples, and Elements; about the which, in so many Scucheons, are set the seauen chiefe Armoriall Colours, which men may obserue in the naturall Elements. In fire, yellow, redde,
and

The Table.

and *Purple*: In aër; *white*: In water; *blew*: In earth, *greene*, and *sable*. The sentence is is out of some the first verses in the Metamorphosis, where it is said

*Unus erat toto natura vultus in orbe,
Quem dixere CHAOS* —————

The sense of the whole Imprese is plain.

A certificate from the customer of a Port that the par-COCKET. cels comprehended in that Certificate, or Bill haue bene custumed, or haue paid custome. The word is dearly wel-knownne to Marchant-venturers.

Connexity is the out. side of an hollow body, as *conca*-CONVEX. *nity* the inside. In a painted Globe of the world the descriptions are vppon the *connexitie* therof, and that face is *convex*, the rest is bellie, or *concaue*.

The Chief, or principal in any kinde. GR.

CORYPHAE.

D

As *Parallels* are lines running one by the other without DIALLELS. meeting, so *Diallels* are lines which runne one through the other, that is, do crosse, intersecate, or cutt. G.R.

Is a line which passeth from one corner or one angle of a Geometrical body to another corner or angle of the same. GR. DIAGONAL.

ATHENAEVS his great learned books carry that title, importing a conference, discourse, or Inter-speech among DEIPNOSOPHISTS. wise-men at a supper.

EVCLYD (who best knewe) defineth it thus. DIAMETER. The diameter of a circle, is a certain straight line drawne through the center, and of both sides bounded in the compasse of the circle, which cutts, or deuides the circle into two portions.

E.

The Table.

E.

- EQUIVOCAL.** An *Equinocal* word is that which conteyneth more significations then one, or that which in the sense, or meaning thereof doth equally extend it selfe as wel to one as to another. As the word (*Armes*) in our vulgar vse thereof doth equally signifie those parts of our body so called, or *weapons*, or *tokens of honour*, and with an aspiration (which is an *ELENCK*, or deceit in the *Accent*) *Harms*.
- EMPYREAN.** *Fierie*. It is among the old Diuines taken for the Sphere of the blessed, or the Heauen of the triumphant.

F

- FOLKMOTE.** A meeting of the people, which the *LATINS* called *Concio*, and in a more spacious word *Comitia*. For *Concio* was any auditory, before, or vnto whome a speech was vsed, aswell as the speech it selfe, both which *Concio* signified; but *Comitia* did import a generall assembly of the people of *ROME* to make lawes &c. Our *FOLKMOTE* may beee either.

G

- GEMINELS.** *Twins, Pairs, Matches, or Likes*.
- GOVRMONS.** Great eaters; *Gluttons, Norman, Gourmon*, is a speech (I heare;) by which the *Normans* are taxed for great feeding, and gourmondize.
- GRAMMAR.**

Who knowes not that this word signifies the Art of letters, and speech? Yet it is meere *GREEK* in the originall; but now so familiar in our tongue, euen in the most vp-landish, countries as it need no Interpreter.

Those who will perswade vs to turne backe to our old language for auoyding the loan of words, and phrases, may from hence learn, that vse makes all things familiar; Friuolous it is to wish (when thinges are dayly new) to dreame

The Table.

dreame of a certaine state of words, or speech; that is, That the number of ENGLISH wordes should be definite, and certaine.

And what shall wee say of reuiuing old and forgotten words? That cannot auoyd obscurity but will induce it rather, our helps being fewer to vnderstand them, then the GREEK, LATIN, or other famous languages. It is our sloath which suffers so many of our owne wordes to liue onely among the Arts, and Mysteries where they are commonly knowne, like DVYCH coynes which are not current out of their owne Citties, or Territories. Industry, and Wisdome would that wee should not borrow till our owne store were empty, or worne bare, which is to our selues vnkowne for want of obseruation. Therefore I could wish there were a Tribunal, and Magistrate for wordes, that it might not be in euery witts-will, *donare ciuitate ANGLICANA*, to make words, & phrased free of ENGLAND.

H

Hallowed Engrauements, or sacred Sculptures; as *Hieraticall* figures are sacred figures; and *Hierogramms* sacred letters or writings. In all which words the mysticall cyphers or records of the AEGYPTIAN rites, and Philosophie, were signified to be comprised.

HIEROGLI-
PHICKS.

HYPERBO-
REANS.

Septentrional. Due North: Vnder the North-pole.

A TARTARIAN word: and as (I thinke) doth import a *Claw*, Race, or Familie vnder some one Chiefe or other, which conducts the troupe after their barbarous vsage from countie to country.

HORD.

HORD is the whole company of so many TARTARS flitting vp, and downe where they can find new feedings.

That which is made for honour, more then for vse.

HONORARY.

The Table.

I

IMBRICATE. Square, and bent like to a *Roofe-tile*, which the **LATINS** call *Imbrex*.

INLAYES. At **St. OLAVES** in **SOVTHVARK** you shall learn among the Ioyners what *Inlayes* and *Marquetrie* meane. *Inlay* (as the word imports) is a laying of colour'd wood in their Waincoat works, Bed-steds, Cupbords, Chayres and the like.

L

LANDSKEP. The same that *Parergon*, which in one word I call *By-work*; wherein though I render the **GREEK** *Parergon* fully, and truly, yet (for that it is not receiued in such a sense among vs) it doth not shew the thing.

All that, which in a picture is not of the body, or argument thereof, is **LANDSKEP**, *Parergon*, or *By-work*. As in the table of our Sauours passion; The picture of **CHRIST** vpon the *Rood* (which is the proper **ENGLISH** word for *Crosse*) the two *Theenes*, the blessed Virgin **MARIE**, and Saint **IOHN**, are the argument: But the *Cittie IERUSALEM*, the country about, the *Clowdes*, and the like are *By-work*.

LAVREATED LETTERS. *Leters* bound about with laurell, which the **ROMAN** Generals sent to the Senat when their contents were victory, and conquest newly by them obtained.

LABARVM. **EVSEBIUS PAMPHILVS** in his first booke of the life of great **CONSTANTINE** describes this peculiar Standard very curiously. The common forme thou maist behold in the 163. page of my *Elements*. In the **LABARVM** these things are more. First the Banner was of *Purple*, where the pictures of the Emperour and his Children were wrought in gold, and stone of wonderfull value and beauty; aboue the cross-beam, or trauerse-staffe of the banner stood these

The Table.

those two first GREEKE Capitals of CHRISTE'S name which you may see in my Elements, and on the point, or toppe of the Launce, or Staffe imperiall, was aduanced a crowne of gold set with pretious stone. All in honor of his miraculous conuersion vpon the apparition of the CROSSE. Which as it consisted of shining light, and was seene aboue the Sunne, it beeing now past Noone, so there was very lately in our time seene by honorable personages, and others at Saint LEONARD'S by NEVVARKE vpon TRENT, the like figure of the *Crosse* about the Moone at night, in colour brighter then the Moone, whose paler body was betweene their sight, and the lower part of the long beame of the *Crosse*.

M.

Is (in generall) FRENCH for (a Word) but in a restrai-**MOTT.** ned sense is properly now among vs the Word, or Sentence applide to an Impresse, or Heroick Deuise.

Morall Interpreters of Poeticall Histories, or of the MYTHOLOG- wise Fables of Æsop, which sort of inuention the LOGERS. GREEKES call an *Apologus*. GR.

The *Hebrew*, or MOSAICAL name of the ÆGYPTIANS, MIZRAIM. which I vse, the rather to signifie thereby those ÆGYPTIANS that were of the oldest times. *HEB.*

Sciential. Mathemata are generally all sorts of liberall MATHEMA- knowledges, but for their excellencie appropriated more TICAL. specially to these foure, ARITHMETICK, MVSICK, GEO- METRIE, ASTRONOMIE. GR.

See INLAY.

MARQUETRY

N.

An officer among the ROMANS whose it was to call, NOMENCLA- cite, or rehearse euery one of the Senatours, Guests, &c. TOR. by their seuerall names. *LAT.*

A black Moore, whom the DUTCH call a Swart, and NEGRO. NEGRO's in the plural, *Swarts*.

Ec

A figure

The Table.

- O.
OVAL. A figure round like an Egge, an oblong round.
- P.
PERIMETER. The out-most line of any solid body, or other figure.
 The Compasse, or bounding Tract.
- PYTHAGORAS.** In my sense is an imitation of PYTHAGORAS his superstitions in numbers; to the which PYTHAGORAS attributed too much.
- PHYSIOLOGERS.** Naturall Philosophers; or discoursers of naturall matters.
- PHYSICKS.** Naturall Philosophy. Naturall.
 The word *Physitian* we do vulgarly abuse (as we doe very many other) for a *Leech*, or *Medicus*, but not altogether intollerably, because it is a trite, and a true saying, that *Ubi desinit Philosophus incipit Medicus*, where the Naturalist (for there the word *Philosopher* stands for a Physiologer) ends, there the *Medicus* begins; so as if an expert *Leech* must needs be expert in the Physicks (that is, in those speculations which concerne the workes of nature) the nearest word to fall with our tongue, yet not farre from the thing, was *Physitian*, for *Medicus* could not well brooke any flexion among vs.
- R.
RENEGADO. One that renyes, or renounceth the faith, that is (in the receiued sense of the word) the CHRISTIAN faith. An *Apostata*: by which word the Emperour IULIANVS for his speciall malice to CHRISTIANITIE, was surnamed.
- S.
SAND. Here it signifies that famous place which the ROMANS by a LATIN word of the same signification called *Arena*, for that it (being the ground within an Amphitheater) was sanded ouer both for sure footing, and the sooner to drinke vp the bloud of men, & beasts their shed in fight for entertainment of the people. Figuratiuely, it is taken for any subiect of Trial, as *Prouince* for a businesse.
- SYMBOL.** Of all our ENGLISH words, none comes nearer to expresse it, then **TOKEN**, so as we vnderstand thereby such a **TOKEN**, as in which there is alwayes some pourtraict, figure.

The Table.

figure, or image. Symbol (in my sense) is a figure, or shape which relateth to some cause, reason, qualitie, nature, or Historie, proper to this, or that Bearer, or family. To *symbolize*, is *so to be token*, or so, and *in that sort*, to answer, or agree-with. Many frauds you shall read in *PLAUTVS*, plotted, and acted by counterfetting, and flie conueiance of these *Symbols*, or *Tokens*, wherein there was euer some image, or other. So the Symbol of *AMPHITRVON* in that *Tragicomedie* was, *Sol cum quadrigis*, The Sunne in his Chariot drawne with foure horse, *PYRGOPOLINICES*, the bragging Soldier, had his owne louely selfe with great *Decorum*, drawne in his Signet for a Symbol. *Symbolical Philosophie* therefore is that kinde of learning, and wisdom, which knowing the causes, and proprieties of of things naturall, and supernaturall, doth teach how to make, or to expound those mystical, and artificial bodies, called *Symbols*, of what kinde soeuer.

Is that which the vulgar call an Anatomie: *Skeleton* is **SKELETON**. the whole Fabrick, or dry frame of humane Bones. The dry carcasse of a man, or woman, without Arteries, Muscles, or other naturall appurtenances.

Skeleton in GREEKE is bony, or dry as a Bone.

A Coate of Armes to were ouer Armour.

SYR COAT.

T.

VERSTEGAN's words in his antient *ENGLISH Alphabet* **TABERD**, are these. A *Tabert*, anciently a short gowne, that reached no further then to the mid-legge, In *ENGLAND* it is now the name onely of an *Heralds Coate*.

Places in Temples where *Donaries*, and such gifts as **THOLES**. are presented there, be hung vp. **FINIS.**

Erratata.

In my Epistle to the Reader, for *Hæroick*, read *Heroick*. In *Maister Hollands Sonnet* line. 8 for thou art, read, that art. Pag. 55. l. 17. dele in p. 56 l. 23. for frailty, read frailly. P. 144 the strings of Colours false placed, the highest for lowest. p. 148. The Cutter hath in the Schuchon for S. put A. & for V. put O. The Coat of the Duchie of Cornwall, is, Sable, fiftene Belants. 5 4. 3. 2. 1. p. 177. for *Heremins*, read *Eremins*, & for *Heremites*, *Eremites*. p. 187. for *Lorange*, r. *Lozange*.

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